

NAISHKARMYASIDDHI

By Suresvaracharya



Volume 21

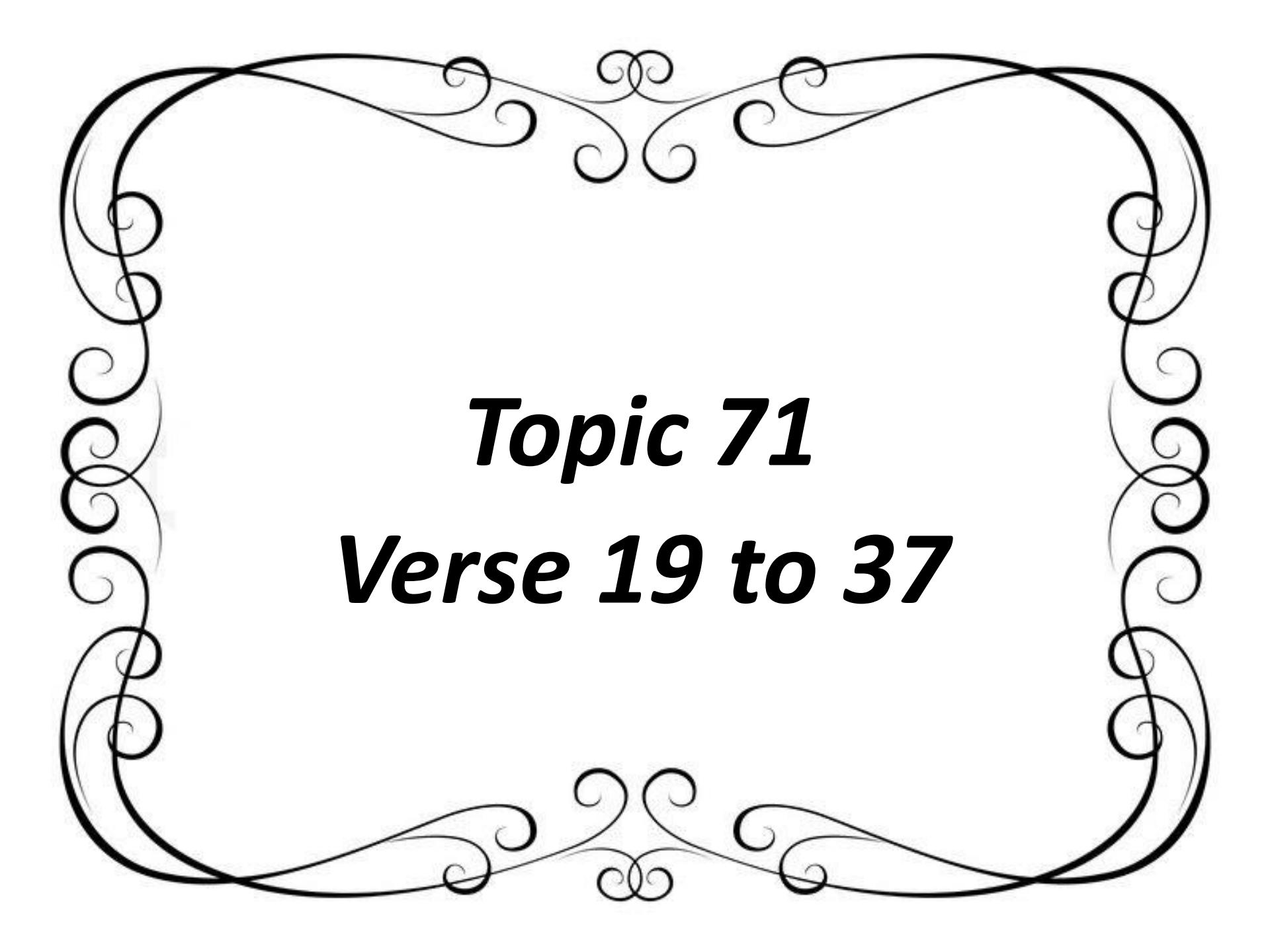
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Topic 71

Verse 19 to 37

Verse 19 – Introduction :

एष सङ्क्षेपतः पूर्वाध्याय-त्रयस्यार्थं उक्तः ।
 सोऽयं न्याय्योऽपि वेदान्तार्थः शास्त्राचार्य-
 प्रसादलभ्योऽपि अनपेक्षित-शास्त्राचार्य-प्रसादः
 अनन्यापेक्षसिद्ध- स्वभावत्वात् कैश्चित्
 श्रद्धानैर्न प्रतीयते । तेषां सङ्ग्रहार्थम्
 अभिमत- प्रामाण्योदाहरणम् ।

*esa saṅkṣepataḥ pūrvādhyāya-trayasyārtha uktah.
 so 'yam nyāyyo 'pi vedāntārthaḥ śāstrācārya-
 prasāda-labhyo 'py anapekṣita-śāstrācārya-prasādo
 'nanyāpekṣa-siddha-svabhāvatvāt kaiścic
 chraddadhānair na pratiyate. teṣām saṅgrahārtham
 abhimata-prāmāṇyodāharanam*

Thus, the teaching of the three earlier chapters has been summarized. This teaching of Vedanta, though intelligible in the light of reasoning, has to be obtained through scripture and the grace of the preceptor. However, it exists independent of scripture and the grace of the preceptor, because its nature is such that it exists on its own, independent of others. Still, it is not accepted by those who have faith [in scripture and preceptor, if it is not supported by them. For the sake of their acceptance, illustrative passages from the recognized authority will be cited [in the sequel]. [Introduction – Chapter 4 – Verse 19]

a) Eshaha :

- What is mentioned in verses 1 – 18 of Chapter 4 is summary of Chapter 1 – 3.

b) Purva Abhyasa – Trayasya Arthaha :

- Summary so far.

c) Arthaha Sankshepa Cha :

- Brief summary.
- From verse 19 – 78 what is my intention?
- Many traditional people may not accept me as valid communicator.
- I am a Bachha student, my validity may be questioned.
- Verse 19 – 78 is summary of Chapter 18 – Upadesa Sahasri of Shankara Tat Tvam Asi Prakaranam, 233 Verses.
- From that some verses are quoted to get validity of Sureshvaracharyas teaching.

Kalidasa in Introduction to “Shakuntala” :

Āparitoṣad vidūṣām na sādhu manye prayoga-vijñānam

We will not consider our effort to be useful until the wise readers for whom they are meant, are satisfied".

- My mind will not get confidence to claim as a poet in Sanskrit until some Sadhus come and comment.
- Till then I will not consider it as valid.
- My capacity to employ language properly has to be validated says Kalidasa.

d) Soyam Vedantaha :

- This Vedantic teaching obtained in Chapter 1 – 3 and summarized in 18 verses.

e) Naniyaya :

- Never illogical, never unreasonable, never untenable.

f) Ananya Peksha Siddha Svabavatvat :

- Validity of Vedantic teaching is self established, unconditional fact, can't be negated by Bhagavan.
- Fire is hot not because Bhagavan says so.
- Self valid, without requiring validation from any Pramanam.
- Therefore,

g) Anapekshita Shastra Acharya Prasadaha :

- Validity of Vedanta does not require grace of god, guru, Shastra.
- Does not require any support, Anapekshita.
- **Brahman is Satyam, Vedanta incidentally reveals the fact.**
- Vedanta does not make it a fact.
- Satyatvam of me doesn't depend on Vedanta.
- I can challenge God also regarding my Satyatvam.
- I am Nitya Mukta, claim boldly.
- Vedantic teaching is self valid.
- Bhagavan = Adi Guru.

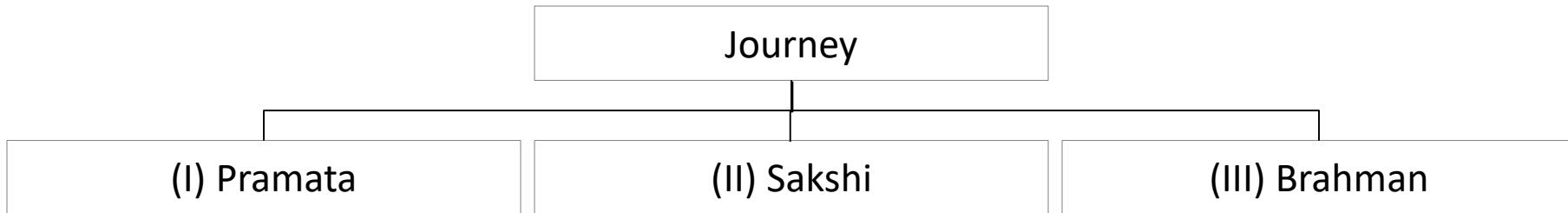
Revision : (Very good – best of Naishkarmya Siddhi – Lecture 227)

Verse 19 – Introduction

- Verse 1 – 18 – Conclusion of teaching and summary.
- Last point very important – Verse 15 – 16 – 17 – 18.

Unique Idea :

- Not highlighted in any other Vedanta text book.



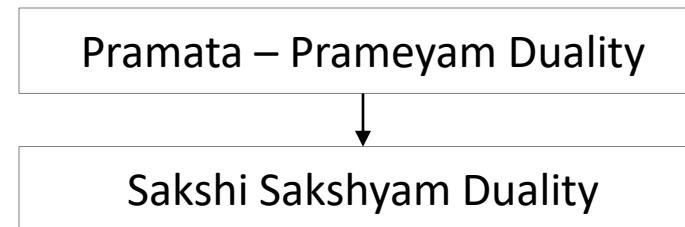
Pramata Stage :

- By Anvaya Vyatireka, negate Anatma as object.
- Negate Body / Mind complex.
- I drop my Pramata status.
- **Pramata status only as long as body – mind complex is included in “I”.**
- **Moment I distance myself from Body / Mind complex and dump it in the world as Sakshya Prapancha I raise my level from Pramata to Sakshi.**

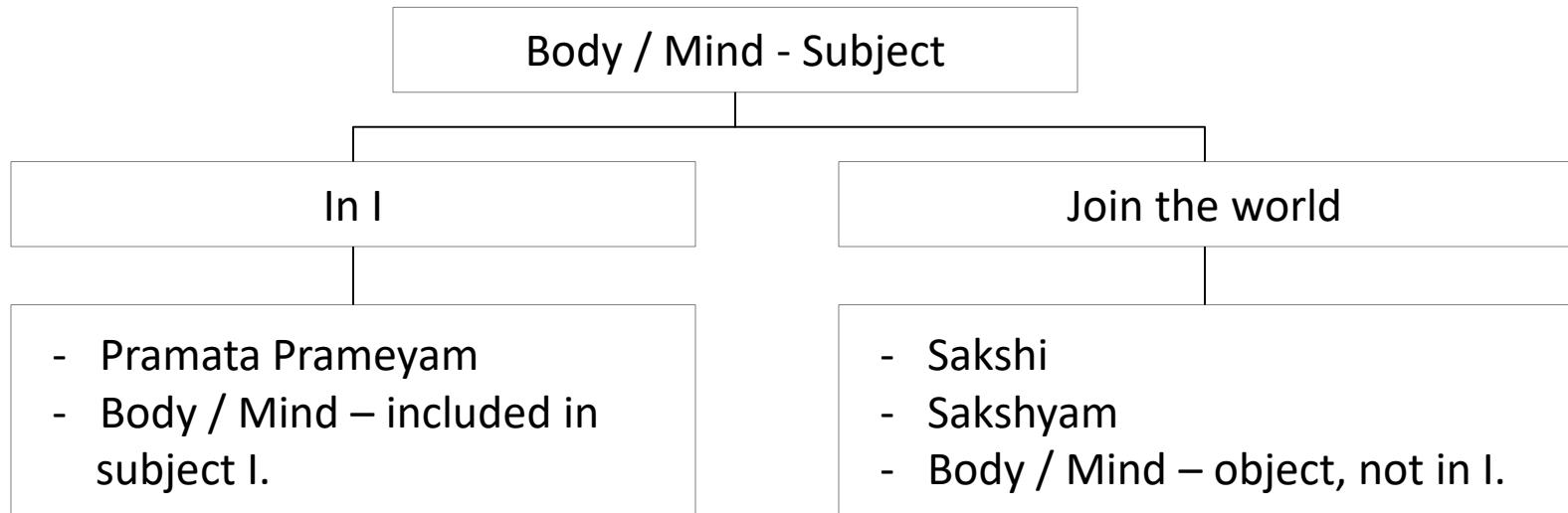
2nd Stage :

Pramata	Sakshi
<ul style="list-style-type: none"> - Body / Mind included in Me. - World excludes body mind. - In Duality of Pramata – Prameyam. 	<ul style="list-style-type: none"> - Body – Mind joins the world. - I distance myself from Body / Mind complex. - Sakshi – Sakshyam duality.

- By Anvaya Vyatireka shifted from one duality to another duality.



- **Minor change :**



- In Sakshi – Sakhyam, I learn to distance myself from the world.

Practice :

Nirvana Shatkam :

मनोबुद्धिहङ्कारचित्तानि नाहं
 न च श्रोत्रजिह्वे न च ग्राणनेत्रे ।
 न च व्योमभूमिः न तेजो न वायुः
 चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १ ॥

Mano Buddhi Ahankara Chitta Ninaham
 Nacha Shrotra Jihve Na Cha Ghrana Netre
 Nacha Vyoma Bhoomir Na Tejo Na Vayu
 Chidananda Rupa ShivoHam ShivoHam

I am not mind, wisdom, pride, and heart. Neither I am ear and tongue nor I am nose and eyes. Neither I am sky or earth nor I am power or wind. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. ||1||

- There is serious problem in this meditation.

Sakshi	World
<ul style="list-style-type: none"> - Spirit 	<ul style="list-style-type: none"> - Matter - Body, Mind, world. - Learn to withdraw from Body, Mind, world.

- Practice Nivritti more and more.
- I am different from the world.

Corollary :

- World is different from me at subconscious level.

Moksha :

- Getting away from world more and more is not Vedanta.
- This is intermediary stage, not ultimate truth.
- **Maintains Dvaitam, I am different from world, world is different from me.**

15th Verse :

Atatve Soyav Tatva Drk :

- Drk – Drishya – Viveka, Sakshi – Sakshya Viveka, not ultimate lesson of Vedanta.
- **Nivritti from world, withdrawl from world not ultimate Vedanta.**
- **More I withdraw, more I acknowledge existence of the world, but it is Maya, seemingly existent (3rd category).**
- More we acknowledge existence of the world, more I become afraid of the world.

Rabbit :

- Saying there is no world when I close eyes.
- Ostrich philosophy – it burries head under earth, closes eyes and getting away from the world.
- Accepting duality.

III) From Sakshi raise level to Brahma Bhava

Sakshi Bava	Brahma Bava
<ul style="list-style-type: none"> - Withdraw from the world. <p>Gita :</p> <ul style="list-style-type: none"> - Na Cha Mastani Butani... [9-5] - I am not in the world. 	<ul style="list-style-type: none"> - Invite the world back to me. <p>Gita :</p> <ul style="list-style-type: none"> - Mastani Sarva Butani... [9-4] - Aham Brahma Asmi, invite world into yourself. - I am not different from the world, Nondual Brahman I am. - World is Nama Rupa sitting on me, resting on me the cause, Adhishtanam Brahman. - Like ornaments rest on Gold, furniture rests on wood, world rests on me. - Let world Drama, Nama Rupa be in me. - Don't want to get away from the world, not push away world. <p>Dakshinamurthi Stotram :</p> <ul style="list-style-type: none"> - Vishwam Darpanam.... [verse 1]

Gita :

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभून्न च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni
paśya mē yōgamaiśvaram |
bhūtabhūnna ca bhūtasthō
mamatmā bhūtabhāvanah || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

मया तत्तमिदं सर्वं
जगद्व्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

**mayā tatamidam sarvam
jagadavyaktamūrtinā ।
matsthāni sarvabhūtāni
na cāham tēṣvavasthitah ॥ 9-4 ॥**

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

Dakshinamurthi Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dṛśyamāna nagarī tulyam nijāntargataṁ
paśyannātmani māyayā bahirivodbhūtam yathānidrayā |
yassākṣāt̄kurute prabhodhasamaye svātmāname vādvayaṁ
tasmai śrīgurumūrtaye nama idam śrī dakṣināmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

- **I am the world, I alone appear in the form of world.**
- **World not away from me, world is in me.**
- **This is message of Aham Brahma Asmi, Truth revealed.**

- After inviting the world into me in Brahma Bava, I attain Moksha.

Sakshi Bava	Brahma Bava
<ul style="list-style-type: none"> - Push out world - Divorce 	<ul style="list-style-type: none"> - Reconcile - Invite the world back

- Let the whole world be born in me, sustain in me, continue to remain. This is complete knowledge of Brahman and Jagat.
- I am not afraid of inviting back the world.
- Mastani Sarva Butani.
- Why not afraid of the world?
- Sakshi Bava Dhyanam.

Nirvana Shatkam :

मनोबुद्धिहङ्कारचित्तानि नाहं
 न च श्रोत्रजिह्वे न च ग्राणनेत्रे ।
 न च व्योमभूमिः न तेजो न वायुः
 चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ १ ॥

Mano Buddhi Ahankara Chitta Ninaham
 Nacha Shrotra Jihve Na Cha Ghrana Netre
 Nacha Vyoma Bhoomir Na Tejo Na Vayu
 Chidananda Rupa Shivoaham Shivoaham

I am not mind, wisdom, pride, and heart. Neither I am ear and tongue nor I am nose and eyes. Neither I am sky or earth nor I am power or wind. I am the eternal happiness or bliss state, I am Shiva, I am Shiva. ||1||

अणोरणीयान्महतो महीयन आत्माऽस्य जन्तोनिहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुप्रसादान्महिमानमात्मनः ॥ २० ॥

Anor-aniyan mahato mahiyan Atmasya jantor-nihito guhayam,

Tam-akratuh pasyati vita-soko dhatuh prasadan-mahimanam-atmanah ॥ 20 ॥

The Atman that is subtler than the subtlest, and greater than the greatest, is seated in the cavity of heart of each living being. He, who is free from willing and wishing, with his mind and senses composed, beholds the majesty of the Self and becomes free from sorrow. [I – II – 20]

- Aham eva... Hiranmayoham Shiva Rupa Asmi.

- Aham – Anu of Anu

- Mahan of Mahan

- Let whole world be in me.

- **Tell :**

- I am not afraid of continuity of the world, body and mind until Prarabda ends.

- Why I am not afraid when never bodies appear in me?

- I am of the higher order of reality.

- Whole world is of a lower order of reality.

- Like a dream, it is a Drama.

- **Mind is fulfilled only when I can invite the world back and claim Brahman.**

- I myself appear as the world in form of Jiva, Jagat, Ishvara.

- Water – in the form of Vapour, ice, liquid.

- Water in the form of wave, foam, ocean.
- Brahman in the form of 3 Avasthas, 5 Koshas, 3 bodies.
- This is Advaita Jnanam in verse 15 – 18 of Chapter 4.
- Best part of Naishkarmya Siddhi in Lecture 227.
- Don't stop with Sakshi Bava.
- In Sakshi Bava, there is Dvaitam, come to Brahma Bava.

Sureshvaracharyas Thesis :

I) Pramatrū Bava to Sakshi Bava :

- One type of Dvaitam to another Dvaitam by Anvaya Vyatireka Reasoning.

II) Sakshi Bava to Brahma Bava is Dvaitam to Advaitam.

- Re-accommodating Mithya universe.
- This Journey with help of Mahavakya Vichara.

Anvaya Vyatireka :

- Takes me from one Dvaitam to another Dvaitam.
- Mahavakyam takes me from Dvaitam to Advaitam.
- **Till you reach Advaitam, journey is not over.**
- Coming to learn to accept all pairs of opposites comfortably.
- Dislike of world, hatred of world should go away.
- World is expression, glory of my Maya.
- Let it remain, I have no complaints.

- Moksha is not attachment to world, not hatred to the world.
- Body remains or it is not there.
- Na Jeevite, Na Maranam Grihim Kuryat.
- Neither love, attachment to life nor hatred to death.
- Validity of teaching is independent, does not depend on Guru, Shastra.
- Revelation depends on Guru, Shastra.

Example :

- Orange colour of shirt is a fact, does not depend on eyes.
- Validity of the colour does not depend on the eye.
- This is Advaita Svarupa Avastha.
- Embrace the world, don't reject the world.
- Verse 19 – 78 – Vedantic teaching is valid by itself.
- Does not require Shastra, Guru, Bhagawan.
- They are required to reveal the fact.
- Revelation of fact does not depend on eye, the instrument of knowledge.
- **Advaitam is independent of Guru, Shastra, Bhagavan as Pramanam.**
- Anapekshita Shastra, Acharya Prasada : Grace of Acharya, and Shastra are not required for the validity of the fact Aham Brahma Asmi.
- Aham Satyam, Jagan Mithya is a fact.

- Because it is Anapekshya Siddha Svabavatvat, it is nature.
- Nature is Siddham, fact established, without depending on extraneous factors.
- Even though validity does not depend on Guru, Shastra, Bhagavan, Vedanta is Authentic.
- Shastra – Acharya Prasada Labyaha.
- Knowledge of this fact is attained because of Guru, Shastra Parampara.
- All those students who look for this knowledge Look for Sampradaya Guru.
- I have given knowledge, how many seekers will accept me?

Shankara in Taittriya Bashyam :

- Please accept me because my learning has come from Sampradaya guru.
- I am only revealing what Narayana, Padmabuvam, Vasishtam, Paracharam, Vyasam, Sukham, Govinda Yogendram, have revealed.

Kaishchitu Sraddha Dhane :

- Some may have Sraddha in Sampradaya, may not have Sraddha in me.
- They doubt if I come in Sampradaya or not.

Na Pratiyate :

- This teaching may not be accepted, comprehended acknowledged. Therefore,

Tesham Sangraham Tam :

- For their acceptance they must also take teaching of Naishkarmya Siddhi.

Abhimata Pramanya Udaharanam :

- I am going to give Authentic support which they will accept.

Society accepts Shankara as traditional Acharya :

- Science quotes Einstein, we quote Shankara as Pramanam.

Verse 19 – Introduction :

- Repetition of Teaching.
- Naishkarmya Siddhi has the same content as of Chapter 18, Upadesa Sahashri.
- It has 19 Chapters – 600 verses.
- Same teaching presented in different form.

Verse 19 :

भगवत्पूज्यपादैश्च उदाहार्येवमेव तु ।
सुविस्पष्टोऽस्मदुक्तोऽर्थः सर्वभूताहितौषिभिः ॥ १९ ॥

*bhagavat-pūjya-pādaiś cāpy¹ udāhāryevam eva tu
suvispaṣṭo 'smad-ukto 'rthah sarva-bhūta-hitaisibhiḥ*

What we have stated has been very clearly illustrated by the revered Teacher of worshipful feet, the well-wisher of all beings. [Chapter 4 – Verse 19]

a) Shankara called Bhagavat Pada :

- Bhagavatam, Ishvara Padayanti iti Bhagavat Padaha.
- Padayati – helps others to reach.
- Title given to Gauda Pada, Shankara.

- Bhagavat Pada = Adorable one.

b) Sarva Buta Hitaishibihi :

- Well wisher of entire humanity.
- Dedicated life for Humanity.
- Bhagavat Pada Pujaahi Asmat.
- In Chapter 1 – Verse 3 and Chapter 4 – Verse 1 – 18 of Naishkarmya Siddhi taught – “Aham Satyam, Jagan Mithyam”.
- I allow the world to be in me, I am not frightened.
- **I am not frightened of the world, inspite of world being in my proximity.**

Taittriya Upanishad :

यदा ह्यैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।
यदा ह्यैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति । तत्वेव भयं विदुषोऽमन्वानस्य ।
तदप्येष श्लोको भवति ॥ ३ ॥

yada hyevaisa etasminnadrasye'nirukte'nilayane'bhayam
pratistham vindate, atha so'bhayam gato bhavati,
yada hyevaisa etasminnudaramantaram kurute,
atha tasya bhayam bhavati, tattveva bhayam viduso, manvanasya,
tadapyes a sloko bhavati ॥ 3 ॥

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse. [II – VII – 3]

c) Abhayam Teaching :

1 st	2 nd	3 rd
- Pramatu – Prameya Dvaitam.	- Sakshi Sakshya Dvaitam.	- Sakshi – Sakshya Adhishtana Brahma Buta Chaitanyam.

d) Ayam Arthaha Evam Evatu :

- Teaching in the same manner.

e) Udhari :

- Presented, taught by Shankara.

f) Sva Vishaya Spashtaha :

Upadesa Sahashri :

अर्थी दुःखी च यः श्रोता स त्वध्यक्षोऽथवेतरः ।
अध्यक्षस्य च दुःखित्वमर्थित्वं च न ते मतम् ॥ ७६ ॥
कर्ताध्यक्षः सदस्मीति नैव सदूप्रहमर्हति ।
सदेवासीति मिथ्योक्तिः श्रुतेरपि न युज्यते ॥ ७७ ॥
अविविच्योभयं वक्ति श्रुतिश्वेतस्यादूप्रहस्तथा ।
अस्मदस्तु विविच्यैव त्वमेवेति वदेद्यदि ।
प्रत्ययान्वयिनिष्टत्वमुक्तदोषः प्रसञ्ज्यते ॥ ७८ ॥

(First line). Is the disciple, who is suffering from the misery due to Trasmigratory existence and seeking liberation, the witness itself or other than it? That the witness is miserable and desirous of liberation is not your view. If, on the other hand, he be an agent other than the witness, he cannot accept the idea, 'i am Brahman, the witness.' (In that case) also the teaching of the Sruti, 'Thou art That' would be false, which is not reasonable. (Verse 78 First line). But this teaching may be accepted if the Sruti teaches it without discriminating the two, the self and the ego. (Verse 78 Last two lines). But if the Sruti discriminates the ego from the innermost self and then says to the ego, 'Thou art That,' The defects spoken of (in the previous Verse) will creep in. [Chapter 18 - Verse 76, 77, 78]

Verse 20 – Introduction :

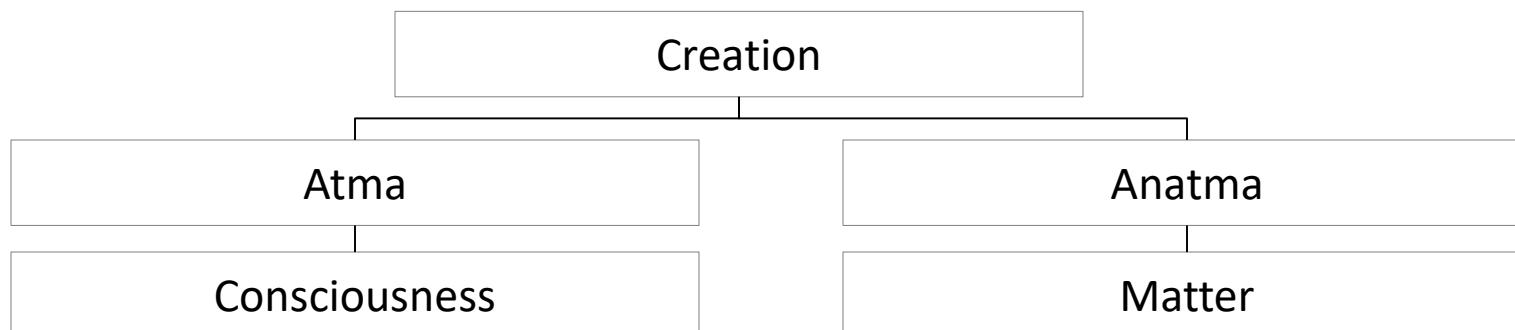
"किं परमात्मन उपदेशः । उत अपरमात्मनः ?" । इति ।
 "किञ्च्चातः ?" "यदि परमात्मनः, तस्योपदेशम्
 अन्तरेणैव मुक्तत्वात् निरर्थक उपदेशः ।
 अथ अपरमात्मनः तस्यापि स्वत एव संसार-
 स्वभावत्वात् निष्फल उपदेशः ।" एवमुभयत्रापि
 दोषवत्त्वादत आह ।

*kim paramātmana upadeśa utāparamātmana iti.
 kim cātah. yadi paramātmanas tasyopadeśam
 antareṇaiva muktatvān nirarthaka upadeśah.
 athāparamātmanas tasyāpi svata eva samsāra-
 svabhāvatvān niṣphala upadeśah. evam ubhayatrāpi
 doṣa-vattvād ata āha*

[It may be asked:] "Is this teaching for the supreme Self or for the lower self?" "What does it matter?" "If it is for the supreme Self, the teaching is useless, because it is already free even without the teaching. If, on the contrary, it is for the lower self, the teaching is equally useless, because it is by its very nature bound." Thus, since both the alternatives are defective, the following is said. [Introduction – Chapter 4 – Verse 20]

In particular portion in Chapter 18 – Upadesha Sahasri – Verse 76 – 77, Shankara raises a question of Purva Pakshi :

- When teacher says you are Brahman, Tat Tvam Asi, what is the meaning of you?
- Anatma or Atma.



- Brahma Upadesa gives liberation.
- Is teaching directed to Atma or Anatma.

Purva Pakshi :

- Either way teaching is futile.
- **Atma does not require Upadesa, it is already Nitya Mukta.**
- **Anatma is body, mind, always subject to Kala, Janma, Maranam, always finite in nature, Nitya Samsari.**
- **Can't give immortality to body – Mind, subject to Samsara.**
- Anatma is incapable of liberation, Nitya Samsari.
- Atma – is Nitya Asamsari, not requiring liberation, need not get liberation.

Purva Pakshi :

- Why Tat Tvam Asi – why class?

a) Kim Paramatmanaha Upadesa :

- Is this Upadesa directed to Atma / Paramatma?

b) Kuta Apara Parmana :

- Is this Upadesa directed to Anatma.

c) Shankara asks counter question Kim Cha Ataha :

- What benefit you will get by this question?
- Vedanta not time pass after Biksha.

तद्विद्धि प्रणिपातेन
परिप्रश्नेन सेवया ।
उपदेक्ष्यन्ति ते ज्ञानं
ज्ञानिनस्तत्त्वदर्शिनः ॥ ४-३४ ॥

**tadviddhi prañipātēna
paripraśnēna sēvayā ।
upadēkṣyanti tē jñānam
jñāninastattvadarśinah ॥ 4-34 ॥**

Know that by long prostration, by question, and service; the wise who have realised the Truth will instruct you in (that) Knowledge. [Chapter 4 – Verse 34]

- Think over question, must have thirst to know Answer.
- Don't ask Swami to give speech at home, sing Bajans.
- Fix appointment to ask questions what is purpose of asking question?

Ataha Kimprayojanam?

- What is benefit of asking this question.

d) Yadi Paramatmanaha Upadesha Bavati :

Purva Pakshi :

- If teaching is directed to Atma, Paramatma.

e) Tasya Muktatvat :

- Atma is already liberated.

f) Upadesha Antarvena :

- Within Upadesa, Teaching futile, redundant.

g) Ataha Apara Atmanaha Upadesha Bavati Tasya Svataya Eva Samsara Sambavatvat :

- **Samsara always belongs to mind, never work for liberation of mind, in the name of Videha Mukti.**
- Don't work for liberation of Sukshma Sharira, Karana Shariram.
- How will that go?
- Many want Guarantee from Lord, can't get Email, Videha Mukti guaranteed, increase Sadhana.
- Many stuck in Sukshma Sharira condition before or after death and its liberation.
- Anatma can't get liberation, Samsara Svabavatvat.
- Svabavam means very nature.
- Even if you meditate for 1 million Janmas, Sukshma Sharira can't merge with total Sukshma Prapancha.
- That was only temporary definition of Moksha.
- Artha Vada portion.
- After Mahavakyam don't go for Vyashti Anatma merging into Samashti Anatma, this was preliminary definition when we are wandering here and there.

Temporary definition :

- Vyashti merging into Samashti during Adhyaropa state.

- During Mahavakya state, forget that definition.
- Our obsession is with Atma.
- **I am Atma, was Atma, will be Atma.**
- Therefore if interested in liberation of Anatma, Tasya Samsara Svabavatvat, Upadesa Nishphalaha.

Atma	Anatma
- Doesn't require liberation.	- Can't get liberation

- For whose liberation are you teaching Tat Tvam Asi.

h) Ubaya Trapi :

- Either way, there will be Upadesha Naishphalya Dosha.
- I am raising this question after 25 years of Vedantic learning.
- As you look for Moksha as a goal, we will doubt our Sadhana.
- We have suspicion regarding efficacy of our Sadhana.
- Teachers problem or my problem?
- Moksha has not come.

i) Ataha Aha :

- Shankara gives answer in Upadesa Sahasri – Chapter 18 – Verse 78.

Upadesa Sahashri :

अर्थी दुःखी च यः श्रोता स त्वध्यक्षोऽथवेतः ।
 अध्यक्षस्य च दुःखित्वमर्थित्वं च न ते मतम् ॥ ७६ ॥
 कर्ताध्यक्षः सद्स्मीति नैव सदूप्रहर्महति ।
 सदेवासीति मिथ्योक्तिः श्रुतेरपि न युज्यते ॥ ७७ ॥
 अविविच्योभयं वक्ति श्रुतिश्वेतस्यादूप्रहस्तथा ।
 अस्मदस्तु विविच्यैव त्वमेवेति वदेद्यदि ।
 प्रत्ययान्वयिनिष्ठत्वमुक्तदोषः प्रसञ्ज्यते ॥ ७८ ॥

(First line). Is the disciple, who is suffering from the misery due to Trasmigratory existence and seeking liberation, the witness itself or other than it? That the witness is miserable and desirous of liberation is not your view. If, on the other hand, he be an agent other than the witness, he cannot accept the idea, 'i am Brahman, the witness.' (In that case) also the teaching of the Sruti, 'Thou art That' would be false, which is not reasonable. (Verse 78 First line). But this teaching may be accepted if the Sruti teaches it without discriminating the two, the self and the ego. (Verse 78 Last two lines). But if the Sruti discriminates the ego from the innermost self and then says to the ego, 'Thou art That,' The defects spoken of (in the previous Verse) will creep in. [Chapter 18 - Verse 76, 77, 78]

- Chapter 18 – 76 and 78 – Purva Pakshi questions.

Verse 20 :

"अविविच्योभयं वक्ति श्रुतिश्वेत् स्यादूप्रहस्तथा" ।
 इति पक्षमुपादाय पूर्वपक्षं निशात्य च ॥ २० ॥

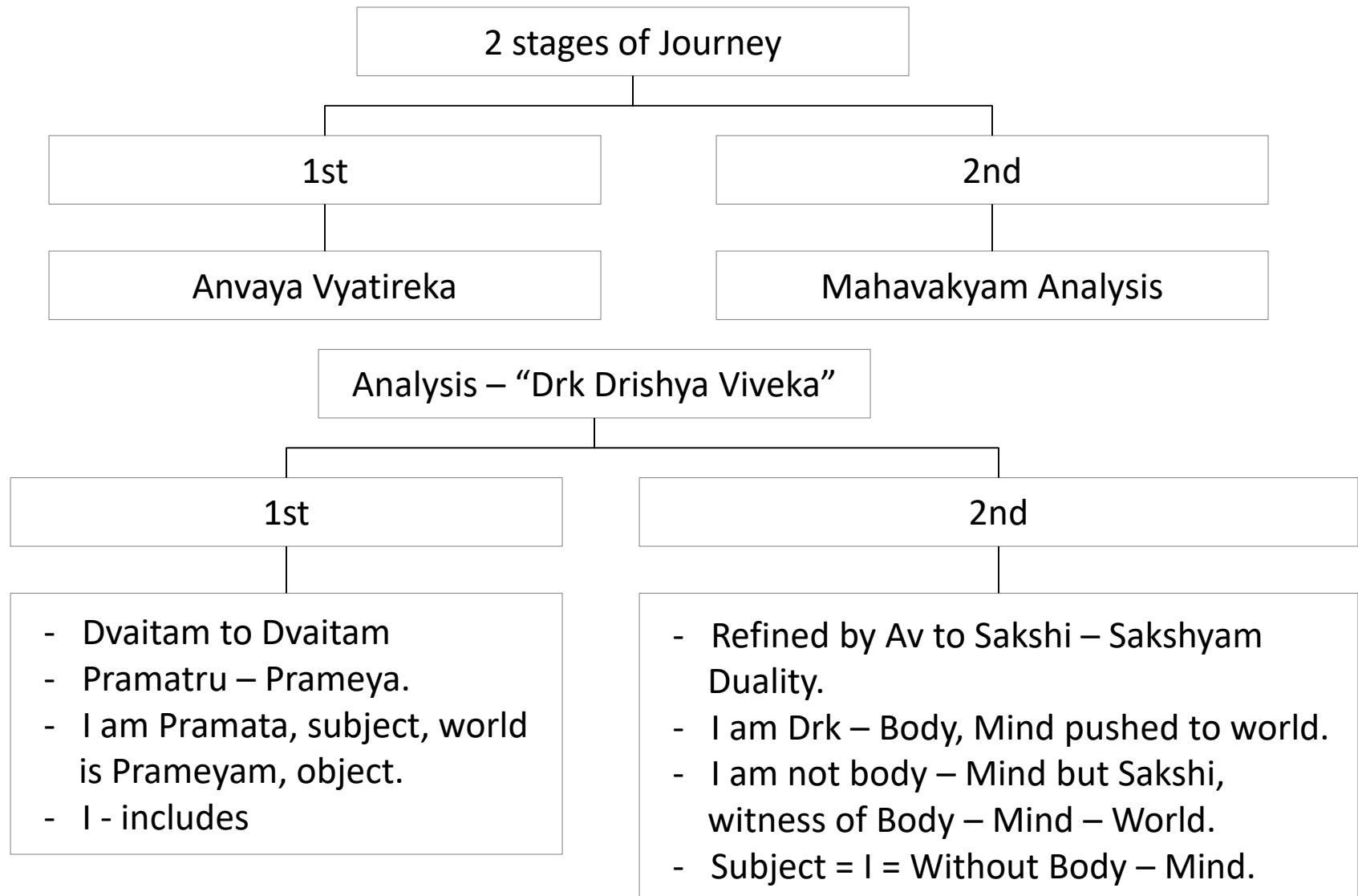
"avivicyobhayaiṇ vakti śrutiś cet syād grahas tathā"
 iti pakṣam upādāya pūrva-pakṣam niśātya ca

"If it be said that Sruti addresses one who does not discriminate between the two (i.e. the Self and the "I"), then it is acceptable:" - following such a position, the *prima facie* view is refuted [by Sankara]. [Chapter 4 – Verse 20]

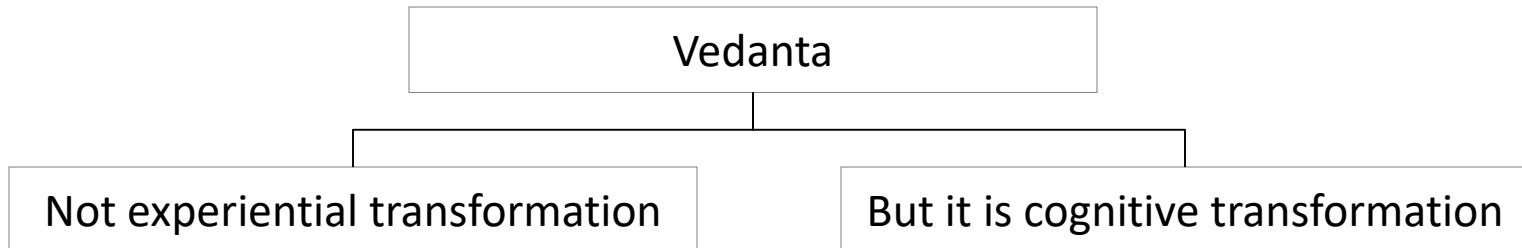
- 1st line – Quotation of Upadesa Sahasri – Chapter 18 – Verse 78.
- 2nd Line – Sureshvaracharyas comment.

Revision – Verse 20 :

- Upadesa Sahasri Chapter 18 – 233 Verses, close to Naishkarmya Siddhi – teaching.
- Tat Tvam Asi Prakaranam.



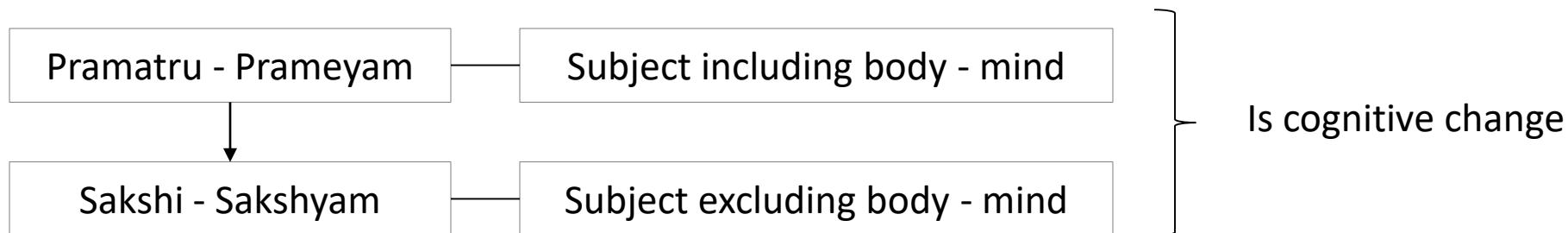
- Pushing of body – mind done intellectually not physically.
- I will continue to experience physical and psychological pains even after the push.
- Pushing will not change my experiences.
- Claim I am Pramata or Sakshi, physical pains continue.



Example :

- Exactly like understanding moonlight is not moonlight, sunrise is not sunrise.
- Even after understanding, experience of moonlight, sunrise, will continue but cognitively I know moon has no light, sun never rises.

Promotion from :



- Major change is body – mind joining Prameyam, object category.
- Object renamed Sakshyam when it includes Body / Mind.

- After deleting Body / Mind, subject renamed Sakshi.
- I say I am Sakshi, I don't include Body / Mind in me, I have reached Chaitanyam which is the seer of body / Mind / world.
- Body, mind, world is inert.

Gita :

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्चिन्द्रियन्
अशनन्नाच्छन्स्वपञ्चधसन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रलपन्विसृजन्नगृह्णन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

pralapan visṛjan grhṇan
unmiṣan nimiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan ||5-9||

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- Even when sense organs are active, doing Olympic race, I say, I don't do anything.
- Don't include sense organs in I.
- Eyes see, mouth talk, I don't do anything.
- Hands do Mudra, I am not moving.
- Outside people confused, you are not confused.
- I am not Pramata.
- If Pramata says I am seeing, I am seeing means...

Gita :

तत्त्ववित्तु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ॥ ३-२८ ॥

tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ ।
guṇā guṇēṣu vartanta
iti matvā na sajjatē ॥ ३-२८ ॥

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached.
[Chapter 3 – Verse 28]

- Indriya Indriyartheshu Vartante Aham Neiva Kinchit Karoti.
- This is Division no. 1 to division no. 2 by Anvaya Vyatireka.

2nd stage of Learning :

- Mahavakya Vichara.

- Sakshi – Sakshyam Dvaita Bhava (Vyavaharika) to Sakshi – Brahma – Advaita Bhava (Paramartikam).
- I am Sakshi to I am Brahman.
- What happens to Sakshyam when Sakshi raised to Brahman level.
- Sakshyam includes body – mind complex, it will be there for experience.
- Experientially, it will not disappear.
- In Aham Brahma Asmi, Sakshyam will be experienced, cognitive change happens in terms of understanding.
- Reality attached to Vyavaharika Sakshyam dropped to lower level like dream.
- Eyes continue to see duality, colour, form, ears continue to hear sound.

Intellectual change :

When I know I am Brahman, I – understood as higher order of reality.

- Sakshya Prapancha of 5 elements is understood as lower order of reality.

Sakshyam	Sakshi Brahman
<ul style="list-style-type: none"> - Vyavaharikam - Body, mind, world, Chidabasa - Can't be counted with Paramartikam as No. 2. - Different order of reality. 	<ul style="list-style-type: none"> - Paramartikam - I am Paramartikam, Advaitam, nondual, only one. - Vyavaharikam : Does not affect my Poornatvam positively or negatively. - Gita – Chapter 2 – Apporyamanam... - Bill gates – Poornataram, nothing will increase his fullness.

Gita :

आपूर्यमाणमचलप्रतिष्ठं
 समुद्रमापः प्रविशन्ति यद्वत् ।
 तद्वत्कामा यं प्रविशन्ति सर्वे
 स शान्तिमाप्नोति न कामकामी ॥ २-७० ॥

āpūryamāṇamacalapratिष्ठam
 samudramāpaḥ praviśanti yadvat|
 tadvatkāmā yam̄ praviśanti sarvē
 sa śāntimāpnōti na kāmakāmī || 2-70 ||

He (Man of Perfection) attains peace into whom all desires enter as waters enter the ocean, which filled from all sides, remains unmoved, but not the desirer of desires. [Chapter 2 – Verse 70]

Brihadaranyaka Upanishad :

- Esha Nitya Mahima Brahmanasya Na Vardate Karmana No Kaniyan Aham Poornaha...
- I am Poornaha Even if entire wealth is taken away from me.
- Now dent in family is dent in me because of my identification by gross body.
- Scratch in new car, scratch in my heart, because of intense identification with my car.
- Since my Poornatvam can't be increased or decreased by the world.

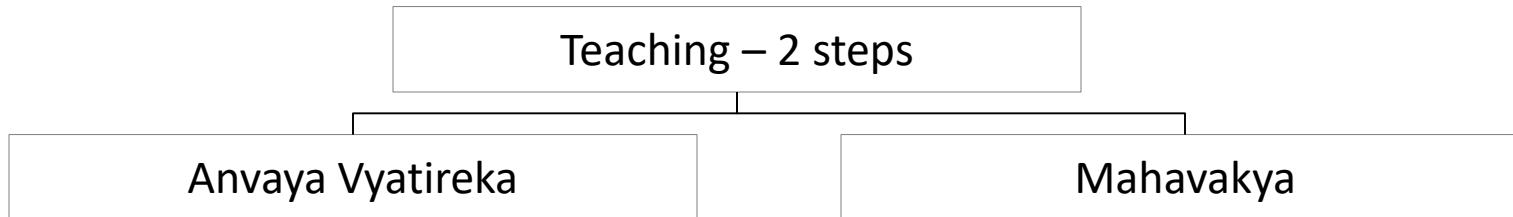
Gita :

नैव तस्य कृतेनार्थं
 नाकृतेनेह कश्चन ।
 न चास्य सर्वभूतेषु
 कश्चिदर्थव्यपाश्रयः ॥ ३-१८ ॥

naiva tasya kṛtēnārthah
 nākṛtēnēha kaścana |
 na cāsya sarvabhūtēṣu
 kaścidarthaḥ vyapāśrayaḥ || 3-18 ||

For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

- Since My Poornatvam is not affected, world not worth counting. Therefore Atma is nondual.



- Upadesha Sahasri – Chapter 18 – Same 2 methods employed.

Purva Pakshi :

- Upadesa Sahasri - Verse 76 & 77 – Chapter 18 - summarised in Verse 20 Introduction.

Purva Pakshi :

- Question – is Mahavakyam addressed to Atma or Anatma?

Anatma	Atma
<ul style="list-style-type: none"> - Ever Samsari - Body goes through 6 modifications. - Mind has Kama, Krodha, Lobha. - Can't be totally abolished. - Mahavakya can't liberate Anatma. - Anatma can't be liberated. 	<ul style="list-style-type: none"> - Ever Asamsari - Atma need not be liberated, ever liberated.

Ubayata Doshavat Ataha Aha :

- Are you teaching Atma or Anatma, defect in both.
- Mahavakya not accepted as Pramanam by Sankhya, Yoga, Nyaya, Veiseshika, Visishta Advaitam, Purva Mimamsa, Dvaitin.

- Mahavakya has no Significance, great relevance according to them.

Verse 20 :

- Upadesa Sahashri – Answer – Verse 78 – Chapter 18.

अर्थी दुःखी च यः श्रोता स त्वध्यक्षोऽथवेतरः ।
 अध्यक्षस्य च दुःखित्वमर्थित्वं च न ते मतम् ॥ ७६ ॥
 कर्ताध्यक्षः सदस्मीति नैव सद्‌प्रहर्मर्हति ।
 सदेवासीति मिथ्योक्तिः श्रुतेरपि न युज्यते ॥ ७७ ॥
 अविविच्योभयं वक्ति श्रुतिश्वेतस्याद्‌प्रहस्तथा ।
 अस्मदस्तु विविच्यैव त्वमेवेति वदेद्यदि ।
 प्रत्ययान्वयनिष्ठत्वमुक्तदोषः प्रसञ्ज्यते ॥ ७८ ॥

(First line). Is the disciple, who is suffering from the misery due to Trasmigratory existence and seeking liberation, the witness itself or other than it? That the witness is miserable and desirous of liberation is not your view. If, on the other hand, he be an agent other than the witness, he cannot accept the idea, 'i am Brahman, the witness.' (In that case) also the teaching of the Sruti, 'Thou art That' would be false, which is not reasonable. (Verse 78 First line). But this teaching may be accepted if the Sruti teaches it without discriminating the two, the self and the ego. (Verse 78 Last two lines). But if the Sruti discriminates the ego from the innermost self and then says to the ego, 'Thou art That,' The defects spoken of (in the previous Verse) will creep in. [Chapter 18 - Verse 76, 77, 78]

- Teaching not addressed to pure Atma or pure Anatma.

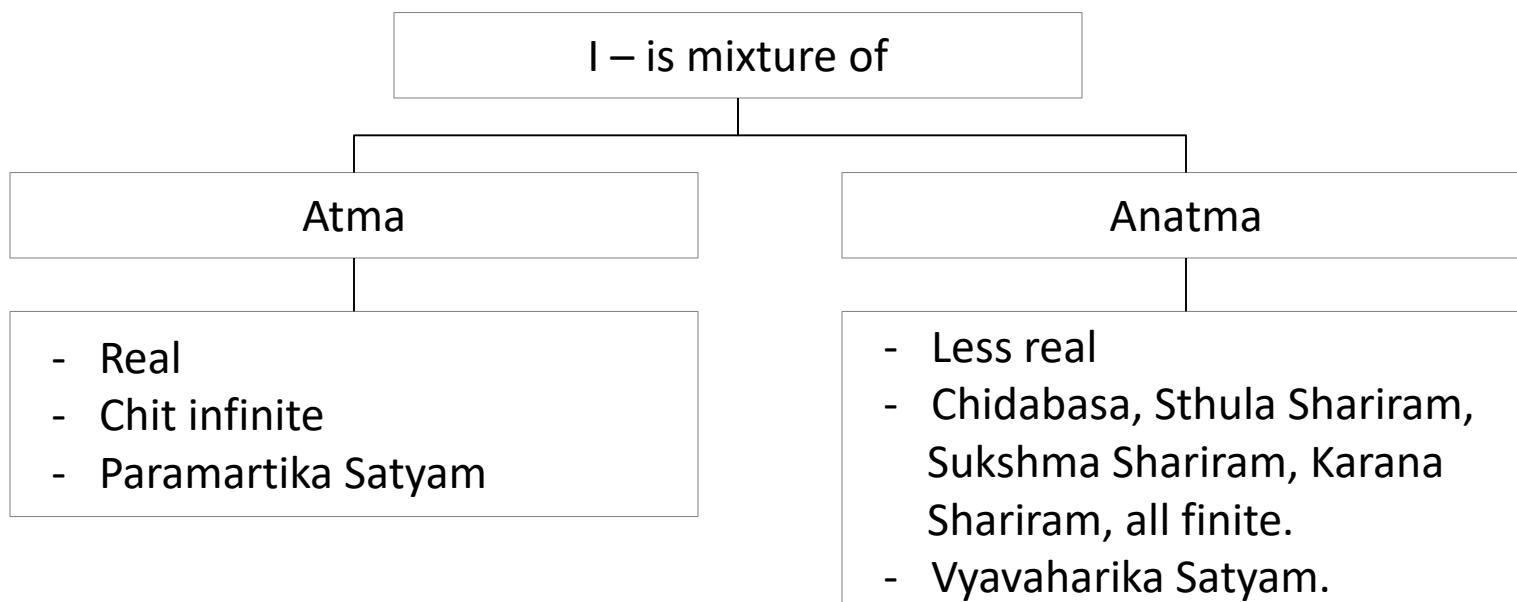
Anatma	Atma
<ul style="list-style-type: none"> - Can't say I am. - Jadam - Has Mouth 	<ul style="list-style-type: none"> - Can't say I am - No mouth - Nirvikara - Akarta - Abokta

Who says I am?

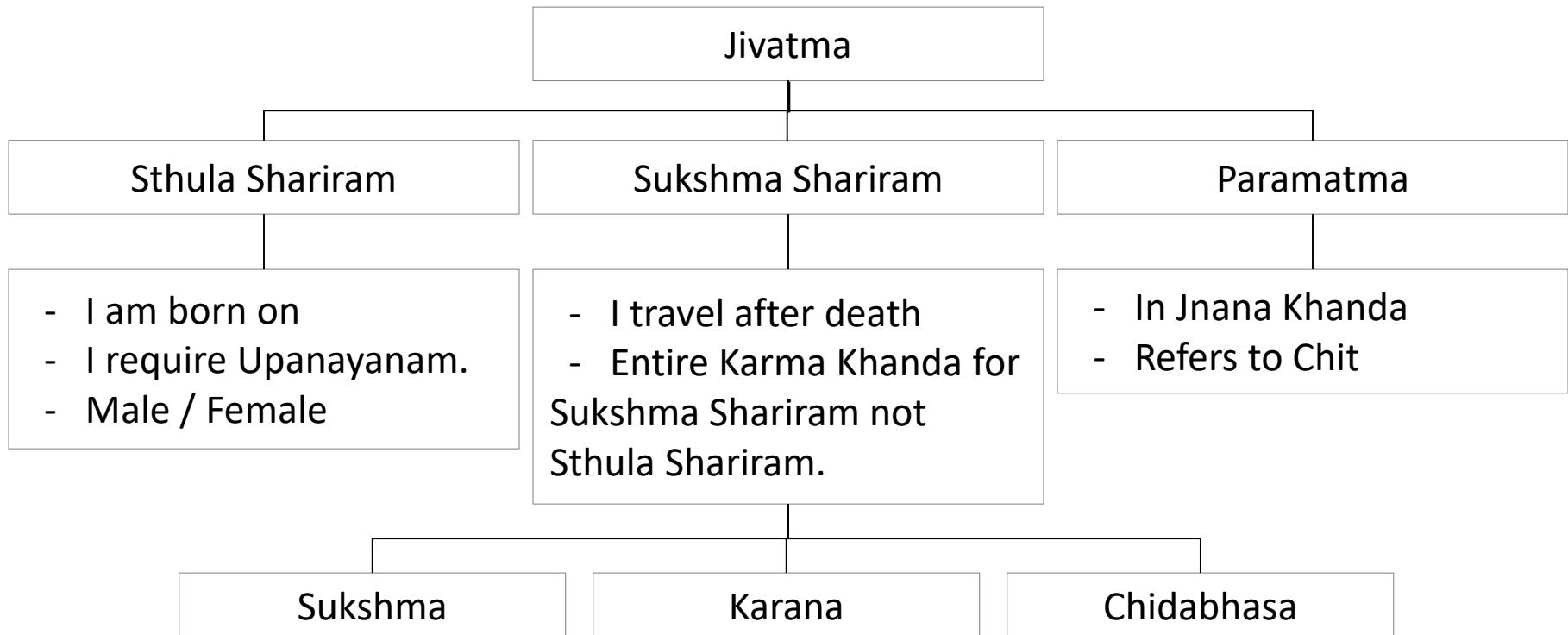
- Mixture alone says I am.

Brahma Sutra Shankaracharya Bashyam :

- Yushmat Asmat Pratyag Gocharoyoho, Vishaya Vishayino Tamasa Prakashavat – Viruddhe Svabayaho.
- Aham Idam Mama Naditi.
- Nisargikoyo Loka Vyavahara Satya Anrute Mithuni Kriteya.
- Satya Anrute Mithuni Kritya is million dollar word.
- Mithuni Karanam – Mixing Satya Atma with higher order and Anatma with Lower order of reality.



- 5 together in “I” in one place.
- Seen in Vedanta Granthas.
- Shastra uses Jivatma to any one of the 5 components according to context.



Jnana Khanda :

- Jivo Braheiva Na Paraha.
- Be intellectually alert.
- Guru : Chit is Brahman.
- Disciple : How Chidabhasa is Brahman?
- Where is Chidabhasa?

- Wherever there is Chit.
- Chit is all pervading.
- Existence of Mithya Chidabhasa proved by Isness borrowed from Chit.
- Use I, Chidabasa + Chit can't be physically separated.
- If you want to remove Chidabasa remain as pure Chit.
- I want to remove mind and claim Aham Brahma Asmi.
- If you remove mind + Chidabasa, pure Chit can't Survive.
- Mind without Chidabasa is a dead body.
- In Meditation if you remove thought and mind, going to Nirvikalpa Samadhi, you will be like wall.
- Wall has no mind, can't get enlightened.
- Remove mind, will not be enlightened.
- Need mind for illumination, reflection of Chit.
- In Live sentient mind alone, enlightenment possible.
- Must keep mind with Chidabhasa.
- **For enlightenment, I should continue to be mixture of Chit, Chidabasa and mind.**
- I should cognitively separate Chidabhasa and Chit.

5 Features of Consciousness :

- Even after disintegration of Body, consciousness continues to survive, that consciousness I am.

- This I have to claim, retaining Chidabhasa.
- When mind goes, Chidabhasa goes
- **Disappearing Chidabhasa I am not.**

- Who am I?
- I am Chit which will continue.
- I should claim Chit with help of Chidabhasa.

- **Use Chidabhasa but I don't identify with Chidabhasa.**

- Therefore Vedanta appears to be difficult.
- Keeping Chidabhasa, I should say, I am not Chidabhasa.

- **Keep mind, should say, and claim, I am not the mind.**

- Mind is Mithya, appears and disappears, Aham Satyam, I am the truth.

Ubayam Abi Vichya :

- Upanishad addresses Atma + Anatma mixture, Abhivichya.
- Mahavakya can't address pure Atma and Anatma.
- Srutihi Vakti Iti grahaha Syat Chet.
- If you understand in this manner, then no problem.
- In Karma Khanda, I mean Sukshma Shariram.
- Jiva is pure consciousness in Jnana Khanda alone.
- According to Khandam, context, we use one of the 5 expressions of Chit, Sthula, Sukshma, Karana, Chidabhasa, Chit.

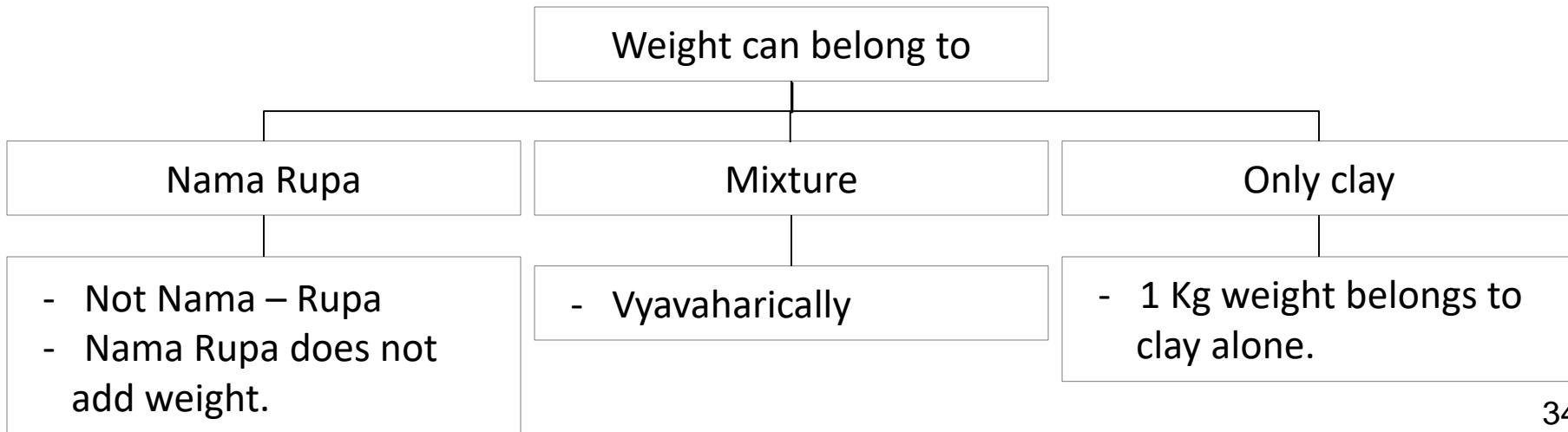
- This is called Bhaga Tyaga Lakshana.

Panchadasi :

- We filter according to context.
- Filter has created the knot.

Example :

- We understand Pot as pot, not clay, clay is already there.
- **Creation of Pot means creation of only Nama Rupa.**
- Our intellect Agile, understands pot as Nama Rupa, substance is clay.
- Ring, Bangle, Cain – Nama – Rupa substance is gold.
- World, body, mind, Chidabhasa, Nama, Rupa, Chit is the only substance.
- By Bhaga Tyaga Lakshana, Leave out pot, grasp clay.
- Pot weighs 1 kg – understand it as clay Svarupam.



- Potter creates pot – Nama, Rupa.
- Ishvara creates only Nama – Rupa bodies.
- Jivatma travels, travel belongs to Sukshma Shariram.
- Jivatma is Brahman, ultimate essence of universe.
- Forget all others, remember Paramartika Satyam Brahman, Aham Brahma Asmi.
- I am Muktaha now, say without any reservation.
- I get angry, I have desires, not intended meaning of “I”.
- **Mind has problems of anger, desire, greed, attachment, jealousy, tackle differently.**
- **Vedanta teaching consciousness.**
- **After Mukti Jnanam, handle desire, anger, jealousy.**
- Jnanis also have anger in their minds.
- Anger Drama in Mithya plane, enjoy that.
- Don't mistake it as complacency when you say you are free right now.
- **Inspite of angry mind, Anatma can claim I am Nitya Mukta Atma.**
- No problem at all.

a) Iti Paksham Upadaya :

- Having taken such a view, stand, approach to solve Purva Pakshi problem.

Sruti does not address

Pure Atma

Pure Anatma

- But Sruti addresses mixture Jivatma.
- We are all Ardha Nareshvara.

b) Purva Paksham Nishadaya Cha :

- Nishadaya – Demolishing.
- Shi – Dhatu, Shiyate.
- Shankara demolishes Purva Pakshi and teaches in Upadesa Sahashri.
- Verse 19 – 1st line joins in verse 20.

Verse 21 – Introduction :

तच्चेदं अविवेकात् स्वतो विविक्तात्मने
 "तत्त्वमसि" इत्युपदिष्टम् ।

*tac cedam avivekāt svato viviktātmane
 tat tvam asīty upadiṣṭam*

And this teaching "That thou art" is imparted to one who by himself has discriminated the Self from the not-Self, but who is still ignorant. [Introduction - Chapter 4 – Verse 21]

- According to Shankara : Student must be aware - I am mixture, this is initial part of Sravanam, not Advaitam.
- **Understand I am mixture by Drk Drishya Viveka, Avasta Traya Viveka, Pancha Kosha Viveka.**
- **All are initial stages of Vedanta.**

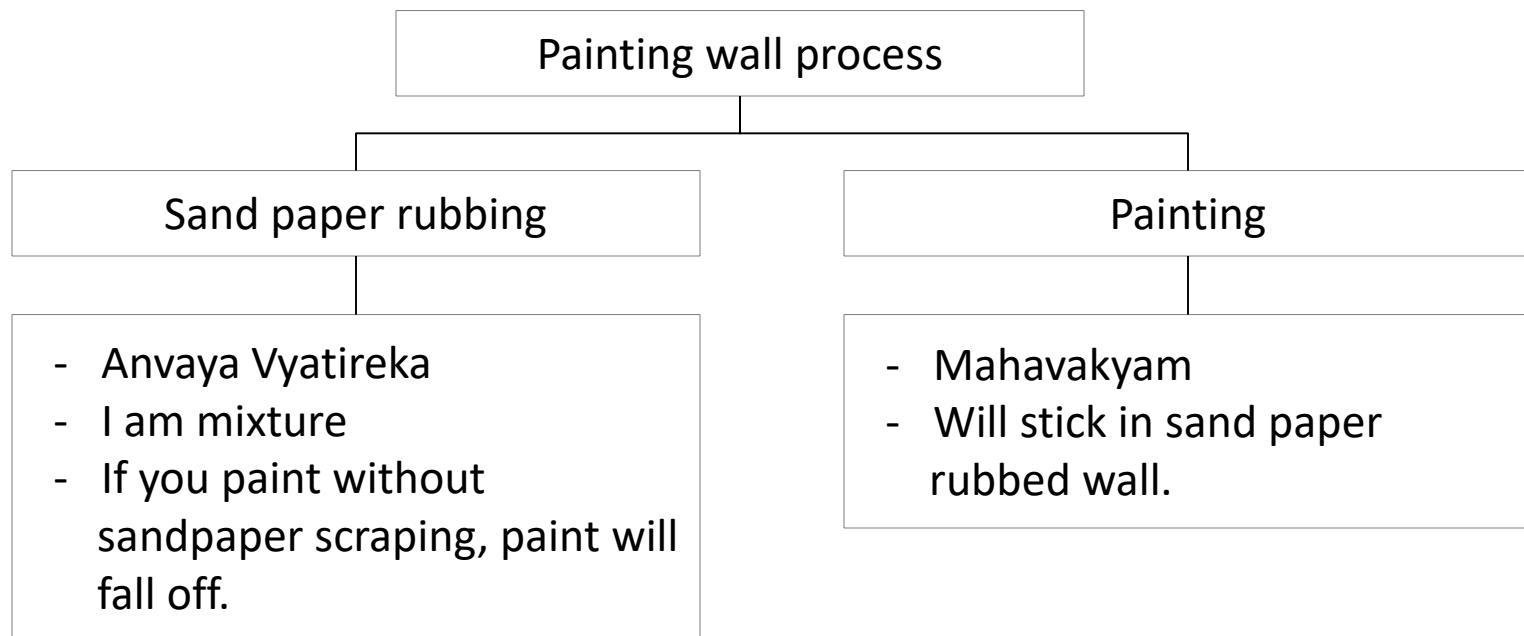
Sravana :

- I am mixture of Atma and Anatma.
- Refine mixture from Pramatrū – Prameya mixture (I – with Body / Mind) to Sakshi – Sakshya mixture (I without Body / Mind).
- Before Mahavakya Sravanam, I know I am mixture of Sakshi + Sakshyam.

Sakshi	Sakshyam
<ul style="list-style-type: none"> - Atma - Pure Consciousness 	<ul style="list-style-type: none"> - Anatma component - Sthula, Sukshma, Karana Sharira, Chidabhasa.

Why Chidabhasa is Anatma?

- Agama Pahi.
- Comes + goes.
- I am Sakshi – Sakshya mixture.
- I am Chit – Chidabhasa mixture.
- I am Atma – Anatma mixture.



a) Vivikta Atmane Tat Tvam Asi – Ita Upadishta :

- Tat Tvam Asi – is painting process of Guru.
- Upadesa = Process.

Viveka Atmane :

- To that student who has done initial preparation of sand paper application.

Vivikta Atmane :

- Atma Anatma Kritatmane.
- Vivikta Sakshi Rupa Atma Yena Saha Vidyarthi.
- Vivikta Atma = student.
- Separated from, Idam Avivekena – Anatma Abhimana, Sakshyam Anatma Abhimana.

Taittriya Upanishad :

तस्यैष एव शारीर आत्मा । यः पूर्वस्य ।
तस्माद्वा एतस्माद्विज्ञानमयात् ।
अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।
मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।
आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा ।
तदप्येष श्लोको भवति ॥ २ ॥

**tasyaisa eva sarira atma, yah purvasya,
tasmadva etasmadvijnanamayat,
anyo'ntara atmanandamayah, tenaisa purnah,
sa va esa purusavidha eva, tasya purusavidhatam,
anvayam purusavidhah, tasya priyameva sirah,
modo daksinah paksah, pramoda uttarah paksah,
ananda atma, brahma puccham pratistha,
tadapyesa sloko bhavati ॥ 2 ॥**

Of that, of the former, this one verily is the embodied self, different from this self made up of intellect (vijnanamaya) is another self within, formed of bliss (anandamaya). By this, that is filled (by anandamaya the vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, joy (priya) is the right side, rejoicing (moda) is the left side, and bliss (pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika verse about it. [II – V – 2]

- Anyontara Atma Pranamaya.
- Anyontara Atma Manomaya.
- Anyontara Atma Vigyanamaya.
- Anyontara Atma Ananda Maya.
- These are all sandpaper scrapping.
- Then Brahma Putcham Pratishtam.

Idam Avivekat :

- By practicing Idam Aviveka removal. The Upadesa is given.
- This is mentioned in Upadesa Sahashri.

Verse 21 :

युष्मदस्मद्भिर्भागज्ञे स्यादर्थवदिदं वचः ।
यतोऽनभिज्ञे वाक्यं स्याद्-बधिरेष्विव गायनम् ॥ २१ ॥

*yuṣmad-asmad-vibhāga-jñe syād artha-vad idam vacah
yato 'nabhijñe vākyam syād badhiresv iva gāyanam*

This utterance is meaningful to one who has known the distinction between the Self and the not-Self; for, in the case of one who is ignorant [of this distinction] this sentence will be like music before deaf persons. [Chapter 4 – Verse 21]

- Guru does cleansing and painting.
- After Anyontara Atma, Pranamaya.
- When Ghetti Melam, Guru says : Tat Tvam Asi

- You are Brahman.
- Student should change it to 1st person from 2nd person and confirm I am Brahman.

I – 5 components

Sthula Shariram

Sukshma Shariram

Karana Shariram

Chidabhasa

Chit

- For many, Ahamkaras come.
- **Inside Ahamkara is Mamakara, daughter in one corner of mind.**
- Guru has to squeeze in without accommodation in Sishyas mind.
- At time of – “You are Brahman” entire family should disappear.
- Family, Body, Mind shouldn’t exist.
- Mental problems, Karana Shariram with Sanchita, Agami, Prarabda should not exist.
- They are all Sandpaper.
- I – only is Atma.
- Anatma Vyatirikta, Satchit Ananda San Tishtati...

Tattva Bodha :

आत्मा कः?

स्थूलसूक्ष्मकारणशरीराद्व्यतिरिक्तः पञ्चकोशातीतः सन्
अवस्थात्रयसाक्षी सच्चिदानन्दस्वरूपः सन् यस्तिष्ठति स आत्मा।

Ātmā kah?

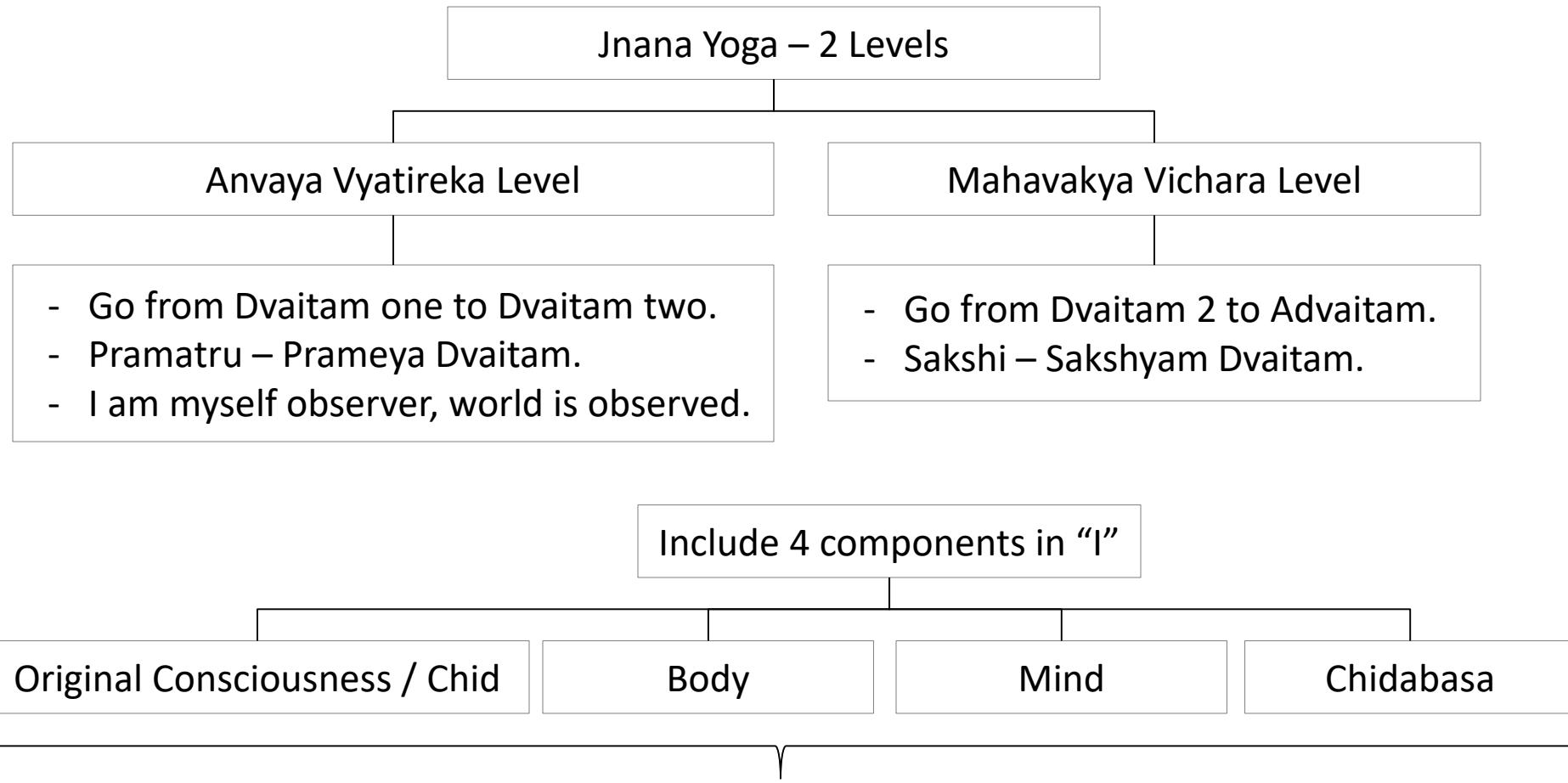
*Sthūla-sūksma-kārana-śarīrād-vyatiriktaḥ pañcakośātītah san
avasthātrayasāksī saccidānanda-svarūpah san yastisthati sa ātmā |*

What is the Self? That which is other than the gross, subtle and causal bodies, beyond the five sheaths, the witness of the three states of consciousness and of the nature of Existence-consciousness-bliss is the Self. [Verse 9]

- Confident Jnani says – Aham Brahma Asmi – Nitya Mukta.
- Confidence does not come from perfect body, mind, intellect.
- Jnani, scholar, still may have doubts in Bashyam, Tika, Tippani.
- Confidence does not come from perfect Karma.
- Prarabda problems are there in Karma.
- **Confidence comes only because of Shastra.**
- **Jnani knows body, mind, intellect are neither me nor mine.**
- **They are of lower order of reality.**
- This makes Jnani boldly say Aham Mukta Asmi.
- If I am wrong, it means God is wrong, God teaches – you are Nitya Mukta Brahma Asmi.
- Why should I feel diffident.
- If I am wrong means, Shastra is wrong, Bhagawan is wrong.
- I am confident because Shastras, Bhagawan can't be wrong.
- **I am free here and now, is right thinking.**

Verse 21 – Revision :

- Sureshvaracharya validates teaching by taking support from Shankaras teaching in Upadesa Sahasri and Sruti.
- Teaching valid confirmed by Sruti, Yukti, Anubhava.
- No other Acharya or Gita required.
- To show Lineage of Guru – Sishya Parampara he gives references of Shankara and Sruti.



Chid - Chidabasa	Body – Mind - World
<ul style="list-style-type: none"> - Observer - Pramata 	<ul style="list-style-type: none"> - Observed - Prameyam

- I am observe pervade as original consciousness.
- **What is Reflected Consciousness?**
- **That consciousness which has temporary and localized existence.**
- It is Available only where mind is.
- **Consciousness reflected in mind will be available where mind is.**
- **Mind being finite and located, Chidabasa is also finite and located.**
- There are many Chidabhasa as per minds.
- Reflected Surya in Ten Mirrors is 10 reflections.
- Original Surya Ekam.
- Chidabhasa is finite, localized.
- **I disown Chidabhasa.**
- **I am the observer – Original Consciousness, known as Sakshi who has disowned, body, mind, Chidabhasa world.**
- Body, mind Chidabasa – makes me Pramata.
- Once I disown, Pramatrutvam is Shed, Sakshitvam is taken.

- Disowning Body, Mind, Chidabhasa can't be done physically.
- If Chidabhasa is physically separated, I will be dead body, incapable of Aham Brahman Asmi Jnanam.
- **What makes being alive, is Chidabhasa not Chit.**
- Wall has Chit, wall alive – can't say I am wall, because no Chidabhasa available.
- Wall can't shout, I am wall, Chidabhasa Nasti.
- If I am Jnani and Want to claim Atma, I require service of Chidabhasa.
- **Keeping Chidabhasa and being alive, I learn to reject Chidabhasa as not intrinsic part of mine.**

Chit	Chit + Chidabhasa, Body, Mind, World
<ul style="list-style-type: none"> - Intrinsic me. - My nature Sat Chit Ananda 	<ul style="list-style-type: none"> - Pramata

- Body, mind, Chidabhasa not me or mine.
- Use Chidabhasa, body, mind, medium but it is not me or mine.
- It is of a lower order of reality.
- Chit = Paramartika Satyam.
- Chidabhasa = Vyavaharika Satyam or Pratibhasika Satyam.

- I disown Body, Mind, Chidabhasa and claim :

Keno Upanishad :

प्रतिबोधविदितं मतम्
अमृतत्वं हि विन्दते ।
आत्मना विन्दते वीर्यं
विद्यया विन्दतेऽमृतम् ॥४॥

*Pratibodha-viditam matam
amrtatvam hi vindate.
Ātmanā vindate vīryam
vidyayā vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]

- I am Chit, Sakshi.
- Then I can say, even when mind goes away, I don't go away.
- If I am Chidabhasa, when mind goes, I will go away.
- If I claim I am Chit, when mind goes away, I don't go away.
- I won't be able to claim I am Chit.
- To claim Chit, required Chidabhasa.
- **Without Chidabhasa, I can exist but I can't claim I am Chit.**
- Without Chidabhasa, Brahman can't claim I am Brahman.

Stage 2 :

- Learn to claim I am not body, mind, localized temporary Chidabhasa, I am Chit Sakshi Asmi.

- Everything else included in Sakshyam.
- Before Prameyam = World alone.
- Sakshyam = World + Body + Mind + Chidabhasa.
- Sakshi = Chit alone, Original Consciousness.
- This is stage before Mahavakya Vichara.
- What difference Mahavakyam makes to Dvaitam?

Before Mahavakya Vichara :

- Sakshi – Sakshyam – Dvaitam.
- **Not analysed degree of reality of Sakshi and Sakshyam.**
- 1 – wrongly think both enjoy same order of reality.
- 2 are there, take both enjoying same order of reality.
- After Mahavakyam, mind boggling transformation.
- Then only Moksha takes place.

Sakshi	Sakshyam
<ul style="list-style-type: none"> - Higher order of reality. - Satyam 	<ul style="list-style-type: none"> - Lower order of Reality - Mithya

- Both don't belong to same order of reality.
- **Once Sakshi understood, as real Satyam, it is renamed Brahma.**

1 st	2 nd
<ul style="list-style-type: none"> - Pramata – to Sakshi 	<ul style="list-style-type: none"> - Sakshi – to Brahman - Brahma → Satyam - Sarvam → Mithya

- Creation, body, family, mind, Chidabhasa... Mithya.
- Chit alone Satyam.
- Brahma Satyam, what about God?



Keno Upanishad :

यन्मनसा न मनुते येनाऽऽहुर् मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥५ ॥

*Yan-manasā na manute yenā'̄hur mano matam;
tadeva Brahma tvam viddhi nedam yad-idam-upāsate.*

What one cannot feel with the mind, but because of which they say that the mind feels... Know That alone as Brahman and not this, which people do worship here. [I – 5]

- Objectifiable Vishnu, Shiva, Devi, Balaji, Guruvayurappan... Mithya.
- Bhagavan is Sakshi, I learn to claim as Aham Brahma Asmi.

- Bhagavan as Aham alone can be Satyam.
- Bhagavan as I – Sakshi is Satyam, Bhagavan as anybody else is Mithya.
- This is 2nd stage of Mahavakya Vichara.

1 st Stage	2 nd Stage
- Sakshi – Sakshyam Viveka.	- Sakshi – Satyam, Sakshyam – Mithya Viveka

- All in Upadesa Sahasri.

a) **Yushmat Asmat Vibhagasne :**

- Only student who has gone from Dvaitam 1 to Dvaitam 2, one who has made Sakshi – Sakshya Viveka alone can get Mahavakya Upadesa correctly.
- It will work for him alone.
- One who has travelled from Dvaitam one to Dvaitam 2 Mahavakya is valid.
- **This line from Chapter 18 – Verse 90 :**

**सदस्मीति धियोऽभावे व्यर्थं स्यात्त्वमस्यपि ।
युष्मदस्मद्भिर्भाग्ने स्यादर्थवदिदं वचः ॥ ९० ॥**

The teaching ‘Thou art That’ will surely be useless in the absence of the knowledge ‘i am Brahman’. This teaching is of use to those only who are acquainted with the discrimination between the self and the Non-self. [Chapter 18 - Verse 90]

- 2nd line of Sloka Sureshvaracharya.

b) Yataha Anabigne :

- In case of student who has not come to Dvaitam no. 2, still in Pramatrū status.
- Pancha Anatma will be there.
- **Pancha Anatmas will be there in Vedanta class :**
Disturbances in mind – problems in profession, business, family, mind, body.
- All problems occupy all corners of the mind.

Guru :

- You are Ananda Svarupa.

Face :

- Full of Anatma problems.
- Vedanta does not work, not travelled from Pramata to Sakshi, Blames Guru.
- 3 words to understand clearly, Pramata, Sakshi, Brahman.

c) Anabigne :

- In case of student not shifted to Sakshi.

d) Vakhya Syat :

- Mahavakya Upadesa will be like what.

e) Adhreshu Gayanam Iva :

- Like classical music to a deaf person.
- **Mahavakya Upadesa to Pramata will be meaningless.**
- **It should be only for a Sakshi.**

f) Vakyam Syat Badireshu Gayanam :

- Like music for deaf.

Verse 22 – Introduction :

"तस्य च युष्मदस्मद् विभागविज्ञानस्य का युक्तिः
उपायभावं प्रतिपद्यते ?" शृणु ।

*tasya ca yuṣmad-asmad-vibhāga-vijñānasya kā yuktir
upāya-bhāvam pratipadyate. śr̄nu*

[It may be asked:] "What is the reasoning which serves as the means for knowledge of the distinction between the Self and the not-Self?" Listen. [Introduction – Chapter 4 – Verse 22]

- After Mahavakya Upadesa for 12 years Teacher finds student has not travelled from Pramata to Sakshi, then Teacher understands it is his mistake.

Example :

- After 9 days of Ramayana.
- Listener : 3 words I have heard Rama, Ravana, Rakshasha.
- Which one is Rakshasha?

Teacher :

Rama	Ravana	Teacher
- Avatar	- Shiva Bhakta	- I am Rakshasha who taught you.

- Therefore Sureshvaracharya starts with Pramatu – Sakshi Viveka.

a) Yushmat Asmat Vibhaga Asya :

- For discrimination of Sakshi – Pramata, travelling from Dvaitam 1, to Dvaitam 2.

Yushmat	Asmat
<ul style="list-style-type: none"> - Sakshyam - World / Observed 	<ul style="list-style-type: none"> - Sakshi - Observer

- **Brahma Sutra – Shankara Bhashyam starts :**

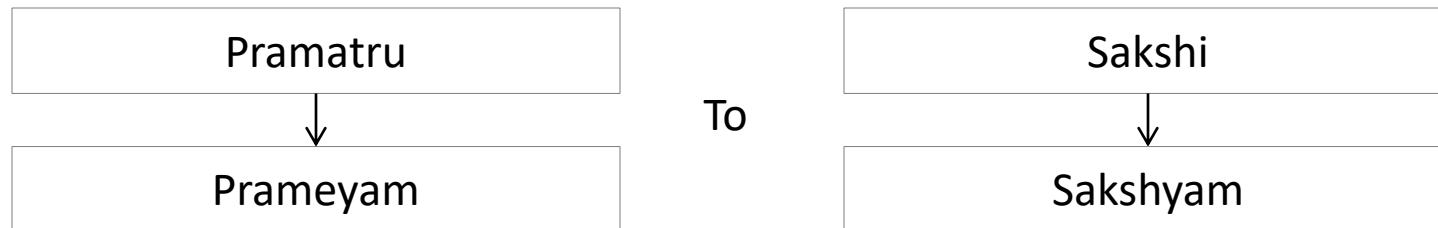
Yushmat Asmat Pratyak gocharayoho.

b) Ka Yuktihi :

- What type of reasoning.

c) Upaya Bavam Pratipadyate Iti Chet :

- What type of technique, methodology is used to go from Dvaitam 1 to Dvaitam 2.



Verse 22 :

"अन्वयव्यतिरेकौ हि पदार्थस्य पदस्य च ।
स्यादेतद्विमित्यत्र युक्तिरेवावधारणे" ॥ २२ ॥

*"anvaya-vyatirekau hi padārthasya padasya ca
syād etad aham ity atra yuktir evāvadhārane"*

"Indeed, for ascertaining the meaning of the word "I" in the present case, reasoning alone in the form of anvaya-vyatireka as applied to the words and their meaning will do". [Chapter 4 – Verse 22]

- This is quotation from Upadesa Sahasri Chapter 18 – Verse 96 bodily lifted and inserted here.

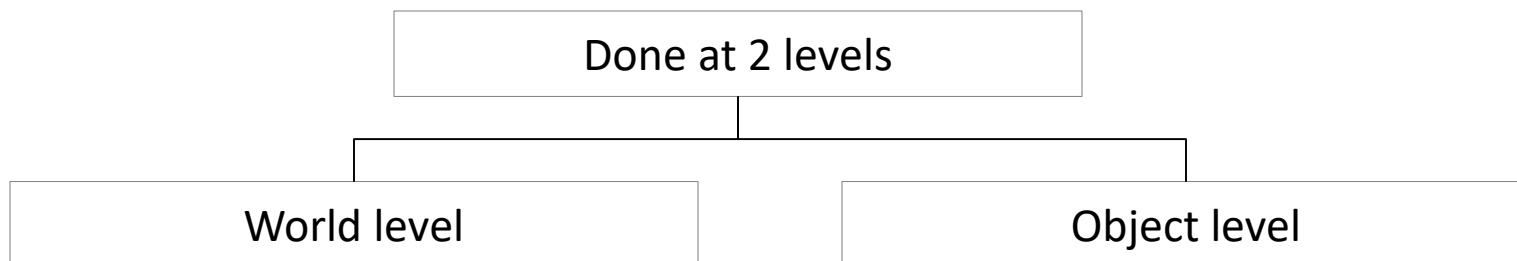
**अन्वयव्यव्यतिरेको हि पदार्थस्य पदस्य च ।
स्यादेतदहमित्यत्र युक्तिरेवावधारणे ॥ ९६ ॥**

Agreement and contrariety with regard to words and with regard to their meanings are the only means by which the meaning implied by the word ' i ' May be ascertained. [Chapter 18 - Verse 96]

a) Anvaya Vyatireka Yutihi :

Study :

Anvaya Factor	Vyatireka Factor
<ul style="list-style-type: none"> - Non-variable - Retain - Chaitanyam 	<ul style="list-style-type: none"> - Variable - Shed Variable - Body – Mind – World



Words

Non variable constantly used

- I am
- I = Chaitanyam, consciousness
- Am = Existence, Sat

Variable

- Body, mind, intellect
- Old, young
- Waking, dreaming

Dakshinamurthy Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्ता स्वनु वर्तमान महमित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
vyāvṛttā svanu vartamāna mahamityantah sphurantam sadā ।
svātmānam prakaṭīkaroti bhajatām yo mudrayā bhadrayā
tasmai śrī gurumūrtaye nama idam śrī dakṣiṇāmūrtaye ॥ 7 ॥

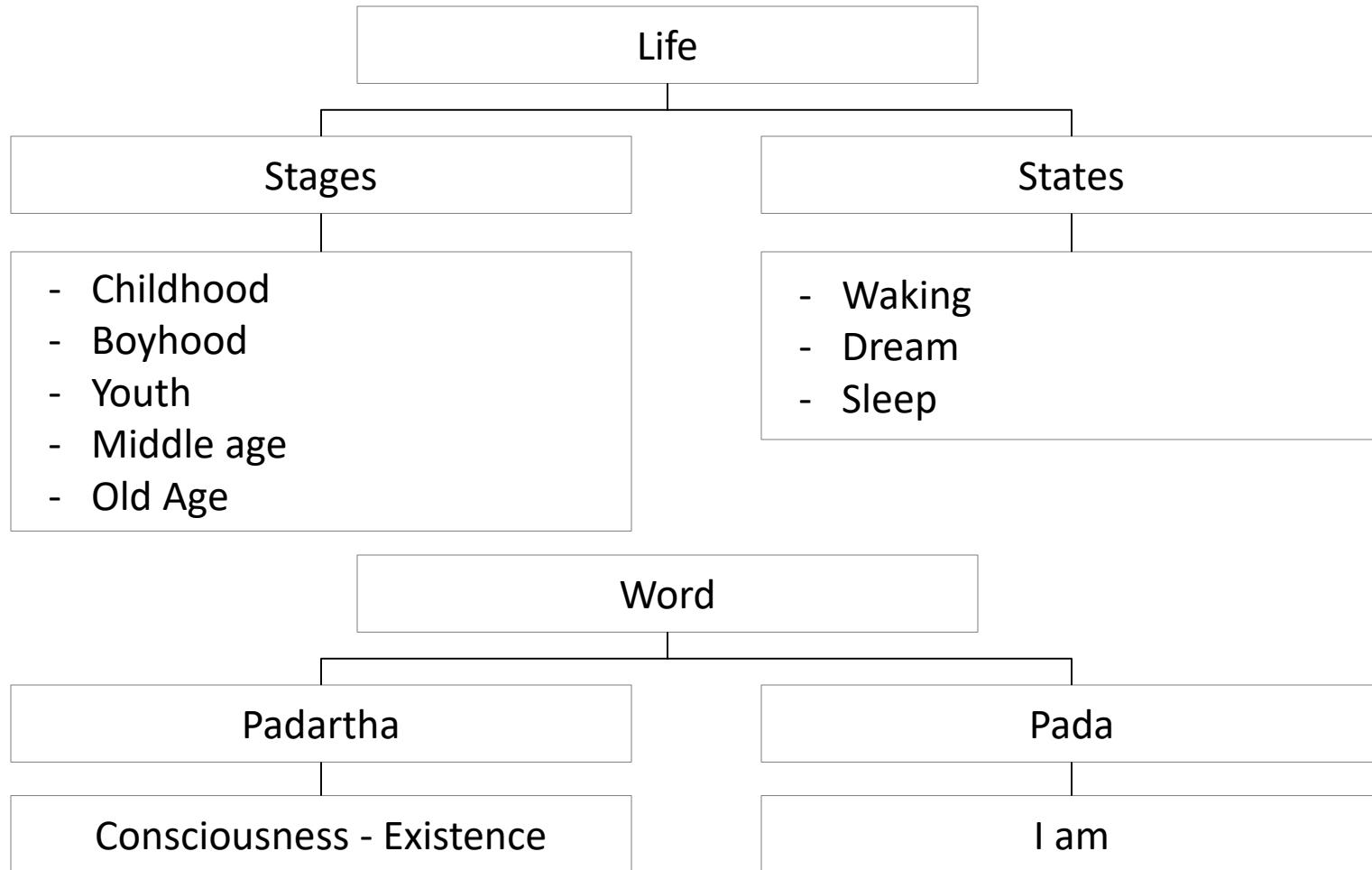
He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Dakshinamurthy is the prostration. [Verse 7]

Gita :

देहिनोऽस्मिन्यथा देहे
कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्ति
धीरस्तत्र न मुह्यति ॥ २-१३ ॥

dēhinō'smin yathā dēhē
kaumāram yauvanam jarā ।
tathā dēhāntaraprāptih
dhīrastatra na muhyati ॥ 2-13 ॥

Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it.



- Within 24 hours, I am – constant and change to – waker, dreamer, sleeper.
- Wakerhood, dreamerhood, sleeperhood are variable states, Vyatireka.

- Balyadishu – Vyatireki
- We must hold on to “I am” and make enquiry.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam, adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- To arrive at Sakshi take one word and trace.

Shankara :

- When hunter wants to trace an animal, he makes use of foot prints.

Sakshi	Fat Mart
Animal	I - am

- What is meaning of I am?
- I – am conscious being, I am existent being.
- Everything else is variable.

a) I – Padasya Anvaya Vyatirekau :

- Balyadishu, Yuva Vyatireka Analysis.

b) Padarthasya Cha :

- Discovering nonvariable nature of consciousness and existence.
- Discover variable nature, everything in creation.

c) Eva Yuktihi :

- That is the methodology.

d) Syat :

- Which can be used to travel from stage 1 – Pramata – Dvaitam, to stage 2 Sakshi – Dvaitam.

e) Atra :

- In spiritual Sadhana.

f) In Discovering :

Etat	Aham
<ul style="list-style-type: none">- Sakshyam- Anatma- Variable	<ul style="list-style-type: none">- Sakshi factor- Invariable

- How to apply this method.

g) Padasya, Padartasya Cha Avauhi Atra Aham Sakshi Etat Sakshyam Iti Avadharane Yuktihi Syat

Verse 23 – Introduction :

"कथं तौ युक्तिरिति ?" अत्राह ।

katham tau yuktir ity atrāha

How does this reasoning [show the distinction between the self and the not-self]? The reply is as follows. [Introduction – Chapter 4 – Verse 23]

a) Katham Thou :

- How do I employ Anvaya Vyatireka?
- How to do variable – nonvariable analysis?
- Yukti – reasoning as a methodology of tracing Sakshi.
- Catching Sakshi is our work.
- Eka Atma Pratyaya Eva Saram Pramanam Yasya Atma Pratyaya = Aham Atma Asmi.
- I am invariable Atma Asmi all the time.

b) Prayaya Saram Pramanam Turiyam Yasya :

- Sakshi in Mandukya called Turiyam.
- Tracing methodology to locate Sakshi.

c) Iti Atra Aha :

- If such a question is asked.
- Question by serious senior student.

d) Aha :

- Shankara gives answer.

Verse 23 : Important sloka

"नाद्राक्षमहमित्यस्मिन् सुषुप्तेऽन्यन्मनागपि ।
न वारयति दृष्टिं स्वां प्रत्ययं तु निषेधति" ॥ २३ ॥

"nādrākṣam aham ity asmin suṣupte 'nyan manāg api
na vārayati dṛṣṭim svām pratyayam tu niṣedhati"

"By the statement, "I did not see anything at all in that state of sleep," one does not deny one's own consciousness [in that state], but denies only the cognition [of objects in that state]." [Chapter 4 – Verse 23]

- Bodily lifted from Upadesa Sahasri – Chapter 18 – Verse 97
- Verse 22 – Chapter 18 – Verse 96.

Upadesa Sahashri :

**नाद्राक्षमहमित्यस्मन्सुषुप्तेऽन्यन्मनागपि ।
न वारयति दृष्टिं स्वां प्रत्ययं तु निषेधति ॥ ९७ ॥**

(Waking up from deep sleep one says) ' I did not see anything at all in that state.'
(From this it is clear that) one denies the existence of the mental modifications, (the knower, knowing and the known) in deep sleep but not that of Knowledge Itself.
[Chapter 18 - Verse 97]

अन्वयव्यतिरेकौ हि पदार्थस्य पदस्य च ।
स्यादेतदहमित्यत्र युक्तिरेवावधारणे ॥ ९६ ॥

Agreement and contrariety with regard to words and with regard to their meanings are the only means by which the meaning implied by the word ' i ' May be ascertained. [Chapter 18 - Verse 96]

Anvaya Vyatireka methods

- Drk – Drishya
- Seer - Seen

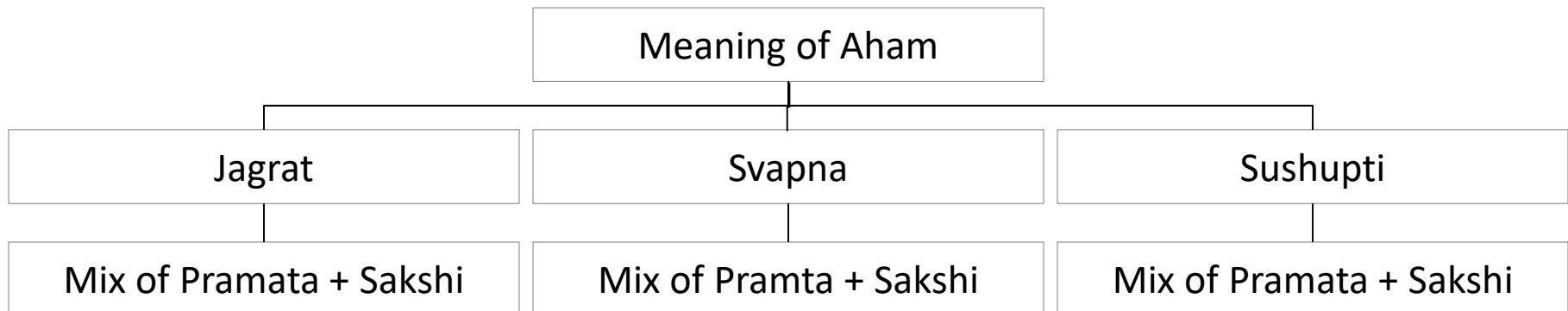
- Pancha Kosha Viveka

- Avasta Traya Viveka
- Best

- In "I", study variable and nonvariable factor.
- Best is Avasta Traya Viveka because it is naturally available, best gift of Bhagavan, medically wonderful, healthwise wonderful, psychological wise wonderful, spiritual wise wonderful.

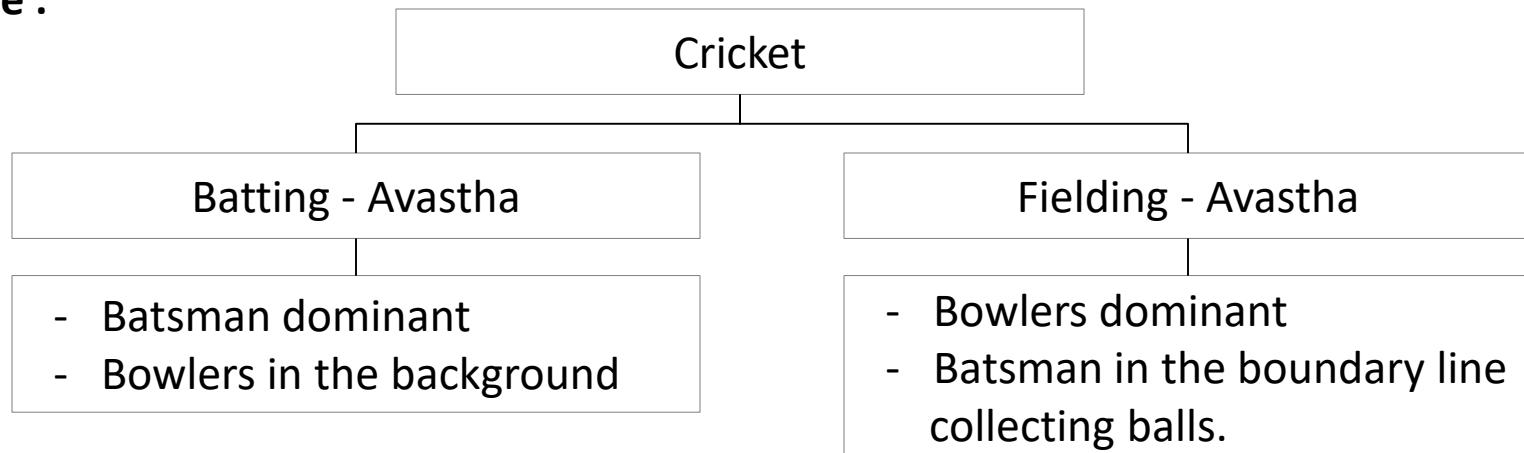
Jagrat - Svapna	Sushupti
<ul style="list-style-type: none"> - Enjoy Pramatra – status - Subjecthood with Body – mind. 	<ul style="list-style-type: none"> - Effortlessly shed Pramata status. - Pramata status - Almost absent. - Pramata status will not totally Disappear in Sushupti. - In all states, both states coexist – Pramata and Sakshi.

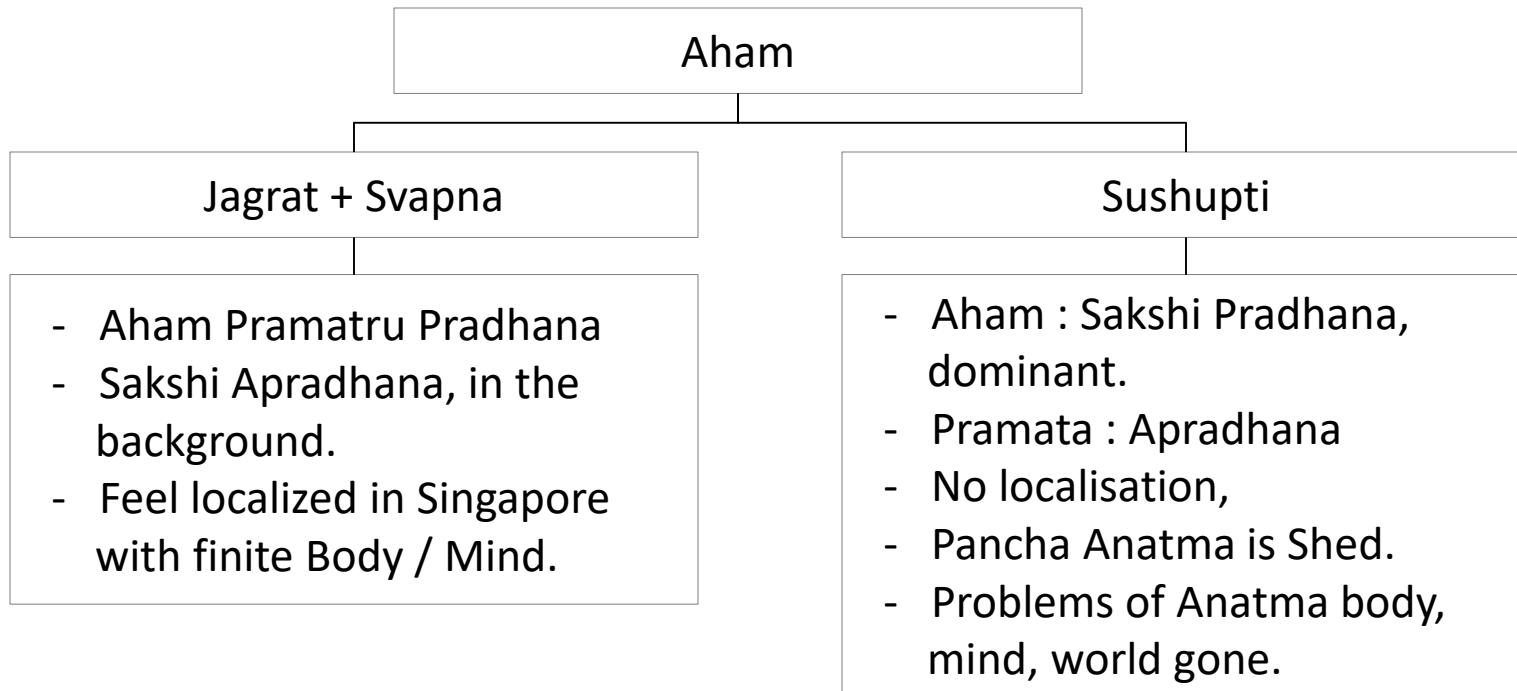
- In 3 states, both Pramata and Sakshi statuses are coexistent.
- Pramata + Sakshi – mixed together, Mishram in 3 Avasthas.



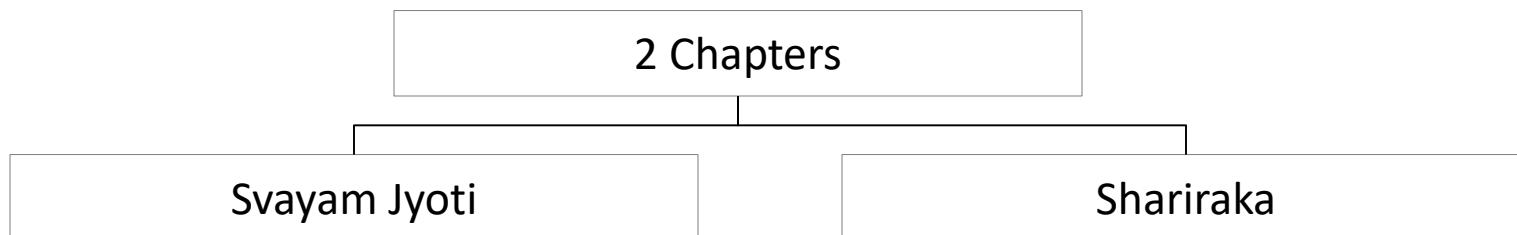
- We are all Mishras.
- Life is enjoyable in Mishram.
- What is difference in 3 Avasthas? Jagrat + Svapna?
- Pramata or Chidabasa – Reflected Consciousness is dominant.
- Sakshi is in the background.

Example :





Brihadaranyaka Upanishad :



- Sleeper is described as liberated person.
- Temporarily liberated because he gets up to do Karma and reaps Karma Phalam.
- Similarly, person who practices Samadhi is temporarily liberated from body – mind – world.
- Deliberately suppresses mind by handling thoughts.

Samadhi	Sleep
Artificial sleep	Natural Samadhi

- In Samadhi and sleep, Pramata suppressed, Sakshi is dominant, prominent.
- Study Sushupti Avastha in Jagrat, by recollecting sleep experience.
- In Sushupti – I am existence, consciousness, Sakshi Pradhana, Ego – mind – Body – Pramata – Apradhana.
- I continue to be there shedding body, mind temporarily.
- I don't continue as Pramata but as Sakshi.
- Because my individuality is not there, physical personality, emotional personality, intellectual personality is shed, Chidabasa – reflection of consciousness not prominent.
- If Chidabhasa were dominant, I would have felt I am sleeping in the room.
- Chidabasha invigorates the Ego – I, in the mind.
- When it is initiated, memory, functions, all 10 sense organs function, world experienced.
- If Chidabasa, ego was dominant, I would have known where I have slept, in Sushupti Avastha.

Katha Upanishad :

आसीनो दूरं व्रजति शयानो याति सर्वतः ।
कस्तं मदामदं देवं मदन्यो ज्ञातुमर्हति ॥ २१ ॥

Asino duram vrajati, sayano yati sarvatah,
Kastam mada-madam devam, madanyo jnatum-arhati ॥ 21 ॥

Sitting he travels far ; lying he goes everywhere, who else, therefore, save myself is able to comprehend the God, who rejoices and rejoices not? [I – II – 21]

- Sakshi is described in this verse.
- Sleep state used to see ourselves as Sakshi – pure I without Body – mind.
- Go to sleep, get up, recollect – how did I exist in sleep.
- If you analyse, you will know I am the Sakshi.
- To claim I am the Sakshi, have to come to waking.
- **To experience Sakshi, go to sleep, to claim Sakshi, come to waking.**

Dakshinamurthi Stotram :

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भज्ञायते
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

rāhugrasta divākarendu sadṛśo māyā samācchādanāt
sanmātrah karaṇopa samharaṇato yo-bhūtsuṣuptah pumān |
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate
tasmai śrī gurumūrtaye nama idam śrī dakṣiṇāmūrtaye || 6 ||

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

- In sleep you are Dakshinamurthi.
- If you say, I don't sleep well, if you can't employ natural sleep state to experience Sakshi, then practice Yoga Samadhi.

- If you can't employ natural sleep to experience Sakshi, Vedantin says, go to Ashtanga Yoga and practice Samadhi to experience Sakshi.
- Sakshi is experiential in Sushupti and Samadhi.
- To claim I am Sakshi, neither Samadhi nor Sushupti is useful.
- To claim, I should become Pramata.
- Go to Samadhi or sleep but come back to class in Jagrat Avastha and learn I am that Sakshi, I am that Brahman.

Revision Verse 23 :

- Sureshvaracharyas teaching is in concordance with Shankaras teaching.
- Hence Validates teaching, quoting Shankara from Upadesha Sahashri.

Gita :

श्रीभगवानुवाच ।
 इमं विवस्वते योगं
 प्रोक्तवानहमव्ययम् ।
 विवस्वान्मनवे प्राह
 मनुरिक्ष्वाकवेऽब्रवीत् ॥ ४-१ ॥

Śrībhagavān uvāca
 imam vivasvatē yōgam
 prōktavānahamavyayam ।
 vivasvān manavē prāha
 manurikṣvākavē'bravīt ॥ 4-1 ॥

The Blessed Lord said : I taught this imperishable yoga to Vivasvan; vivasvan taught to Manu; Manu taught it to Iksavaku. [Chapter 4 – Verse 1]

- To show we come from a lineage of teachers.. Parampara, hence teaching valid.

2 Methods

Anvaya Vyatireka

- Sakshi Siddhyartham, to arrive at Sakshi, non variable part of the individual.

Mahavakya

- Brahma Aikya Siddhyartham
- To know Sakshi is Brahman, Jagat Karanam.

Principle used :

- **Whatever is intrinsically available is not subject to Loss.**

Incidental	Intrinsic
<ul style="list-style-type: none">- Body, mind, world, Chidabasa.- Reflected Consciousness.- Heat in water- My variable personality, father, boss, athlete- Variable Pramata – Ego I rejected.	<ul style="list-style-type: none">- Chit- Original Consciousness- Heat in fire- Fire never loses heat.- I am Chaitanya- Non variable Sakshi I retained.

- Sakshi alone is available in 3 Avasthas throughout our life without change, hence nonvariable.
- **Sakshi status is my intrinsic nature.**

- In variable analysis toughest part is to show Ahamkara also is not my intrinsic nature.
- Showing other things as variable is easy.
- **Showing Ahamkara is variable is not easy as it is invariable in all Jagrat Avasthas.**
- **Ahamkara is subject to arrival and departure w.r.t. Sakshi.**
- How to show that?
- In Jagrat, Can't show, Ahamkara continuously persists in Jagrat Avastha.
- **Ahamkara is non-variable factor in all Jagrat Avasthas.**
- Attend class, office, Ahamkara continues.
- In Jagrat can't show variable nature of Ahamkara.
- In Svapna, Ahamkara persistently continues, experiencing Shabda, Sparsha, Rupa, Rasa, Gandha.
- Jagrat and Svapna useless to reveal variable (Vyatireka) nature of Ahamkara.
- Samadhi not natural state.
- Upanishads don't talk of 4th state of Samadhi for all of us (Not Avastha Chatushtayam).
- Understand Vedanta with 3 natural Avasthas.
- Sushupti is extremely significant in Vedanta, to show in Tvam Pada Vichara the variable nature of Ahamkara.
- To show Agama Pahitvam of Ahamkara.

Ahamkara – Definition :

I) Dharma Shastra :

- Pride, Arrogance, Gaurvam.

II) Vedanta :

- Individuality, Jivatvam obtaining is mind + Chidabasa.
- Ahamkara = Mind + Chidabhasa mixture.
- It is Agami Pahi, shown by Sushupti.
- Jagrat and Svapna, Ahamkara Agachhati, Sushupti – Apa Gachhati.
- Therefore Sushupti Significant.
- **Ahamkara goes out in Sushupti but our experience is blankness.**
- Experience total blankness.

Dakshinamurthi Stotram :

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।
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- Triputi not experienced.
- Don't know – "I am" in Sushupti.
- Therefore problem.
- In Sushupti, I know Ahamkara goes away but in Sushupti one may feel Sakshi also goes away, therefore, problem.
- Wrong conclusion.

Jagrat + Svapna	Sushupti
<ul style="list-style-type: none"> - Ahamkara present Ahamkara + Sakshi present. 	<ul style="list-style-type: none"> - Ahamkara goes, Sakshi present

- Wrong conclusion of Madhyantika Buddism – Philosopher.
- In Sushupti, Ahamkara + Sakshi both not there.
- **Vedantic Acharya has to show toughest thing.**
- **Ahamkara is absent, Sakshi is present, unique state.**
- Ahamkara Rahita Kevala Sakshi Matram experienced in Sushupti is peculiar Anubhava.
- Jagrat + Svapna, Ahamkara Sahita Sakshi is there.
- During Maranam, person becomes Jadam, Can't talk of Sakshi.
- Kevala Sakshi Anubhava we have.
- Once need not go to Samadhi for Ahamkara Rahita Anubava.

- In Samadhi, mind is deliberately dissolved, Chidabhasa resolved, Ahamkara Rahita Sakshi Anubhava Asti.
- What is the difference?

Samadhi	Sushupti
Artificial	Natural

Vedanta :

- Without going to Samadhi, Analyse Sushupti.
- Ahamkara Rahita Kevala Sakshi can arrive in Sushupti.
- **Ahamkara is not gone, Ahamkara is not active, it is in dormant condition in Sushupti, it is as good as absent.**
- **By Analysing Sushupti I can claim, I am Sakshi intrinsically, this is Tvac Pada Lakshyartha.**
- Kevala Sakshi Anubava – We have in Sushupti is Tvac Pada Lakshyartha Anubhava without objectification.
- Claiming – “Sakshi I am” has to be done in Jagrat Avasta.
- Can abide as Kevala Sakshi in Sushupti but have to claim I am Kevala Sakshi only in Jagrat not in Svapna or Sushupti.
- **Experience Sushupti, come back to Jagrat, claim I am Sakshi.**
- Ahamkara is incidental, subject to arrival and departure.

- When I include Ahamkara, I am called Pramata.
- When I exclude Ahamkara I am called Sakshi.
- Therefore Shankara says in Chapter 18 – Verse 97 – Upadesa Sahasri – quoted in Verse 23.

**नाद्राक्षमहमित्यस्मिन्सुषुप्तेऽन्यन्मनागपि ।
न वारयति दृष्टिं स्वां प्रत्ययं तु निषेधति ॥ ९७ ॥**

(Waking up from deep sleep one says) ' I did not see anything at all in that state.'
 (From this it is clear that) one denies the existence of the mental modifications, (the knower, knowing and the known) in deep sleep but not that of Knowledge Itself.
 [Chapter 18 - Verse 97]

a) Na Adrasham Aham Mithya Asmin :

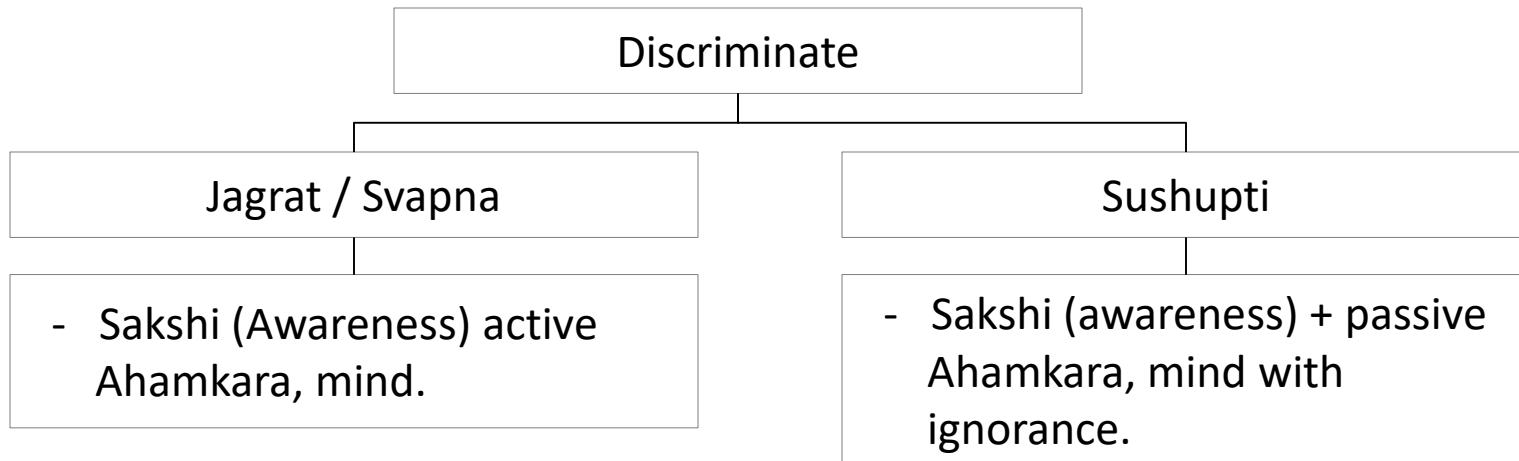
- In Sushupti, Sakshi is very much present.
- Because of Sakshi we are aware of everything including Absence of Ahamkara in Sushupti.

b) Aham Anyathu Managapi Adrakshyam :

- I did not experience any object at all.
- Managapi, even a wee bit, a small object also I did not experience.

c) Iti :

- This knowledge, awareness is there in Sushupti.
- Awareness principle Sakshi + passive Ahamkara exists in Sushupti which is recollected in Jagrat.



- For this knowledge, awareness, do we require Ahamkara or not?
- We don't require active Ahamkara to register this experience.
- A passive Ahamkara is enough to register this experience.
- **If passive Ahamkara is not there this person will be a dead person.**
- With help of passive Ahamkara, Sakshi experiences absence of everything.

d) Na Adrishan :

- I did not experience.
- Drish Dhatus.

- To say I didn't experience anything, Sakshi Chaitanyam is required.
- Therefore, Shankara says.

d) Svatm Drishtim Na Varayati :

- **Therefore sleep does not negate Sakshi Chaitanyam.**
- When he negates everything else, he does not negate Sakshi Chaitanyam.
- Negation of everything requires negator Sakshi.

Example :

- When I came at 6 pm, no one was there in class.
- Nobody means somebody who negates everybody, who talks of everybody.
- Negator of everybody is Sakshi.
- Similarly when I negate everything in Sushupti, I don't negate Sakshi.

e) Svatm Drishtim :

- Negating Abava Sakshi Rupa Chaitanyam.

f) Na Varayati :

- Nobody can negate.
- Varanam means negation.
- Ahamkara is negated.
- **In Sushupti, Ahamkara is negated, Ahamkara negating Sakshi is not negated.**
- What he negates?

f) Pratyayan Nishedati :

- One negates Triputi.
- Pratyayam here is Triputi.
- **Sakshi negates Triputi only Triputi in form of subject, object, instrument.**
- Sakshi negates duality.
- Pramatrū – Prameya – Pramana Triputi negated.
- Therefore Ahamkara is variable.
- Therefore not my intrinsic nature.
- Ahamkara is variable, incidental nature.
- Sakshi is non variable, therefore it is my intrinsic nature.

Verse 24 :

"एवं विज्ञातवाच्यार्थे श्रुतिलोकप्रसिद्धितः ।
श्रुतिस्तत्त्वमसीत्याह श्रोतुर्मोहापनुत्तये" ॥ २४ ॥

"evam vijñāta-vācyārthe śruti-loka-prasiddhitah
śrutis tat tvam asity āha śrotur mohāpanuttaye"

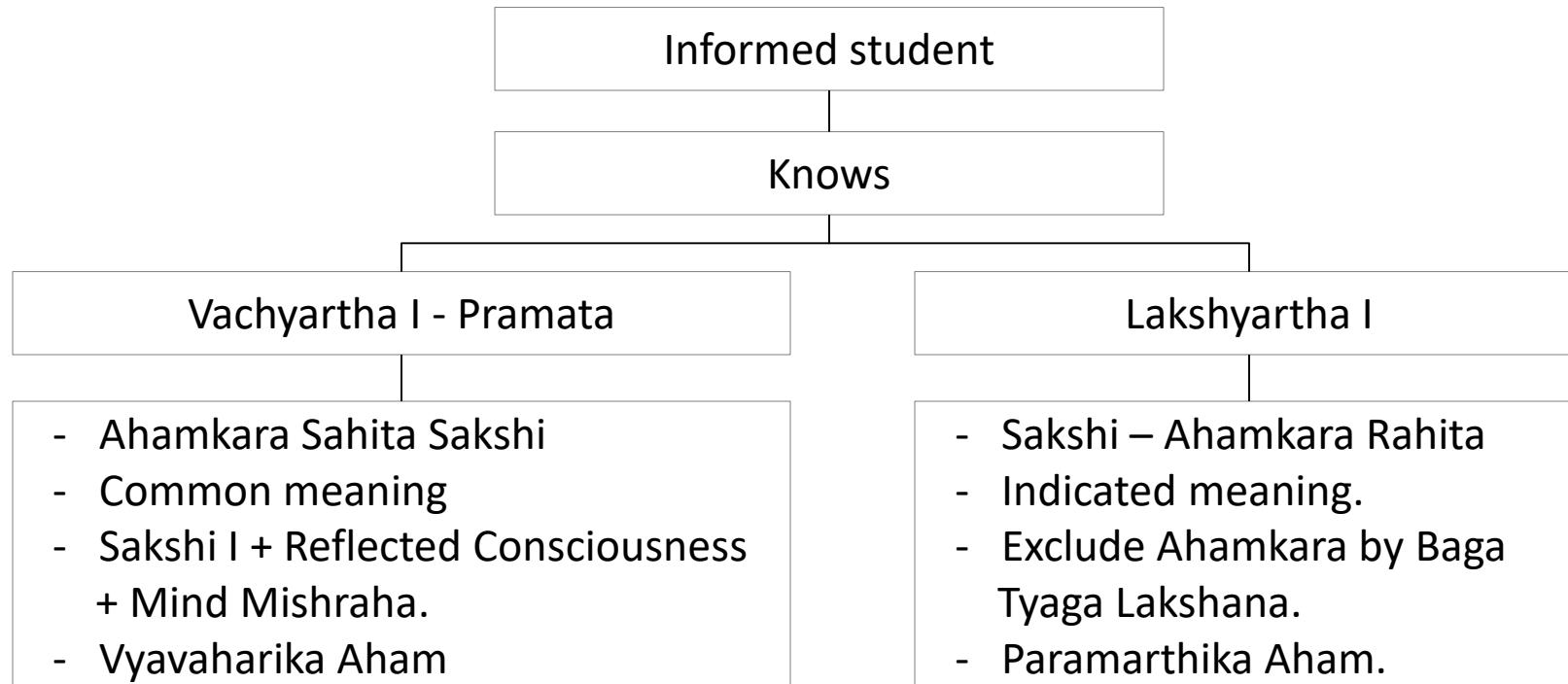
"Thus, to one who has understood the meaning of the word through Sruti as well as through the worldly experience [of sleep], the Sruti text says, "That thou art", for the purpose of removing the delusion of the hearer." [Chapter 4 – Verse 24]

- Sureshvaracharya quotes Upadesa Sahasri – Chapter 18 – Verse 99.

एवं विज्ञातवाच्यार्थे श्रुतिलोकप्रसिद्धितः ।
श्रुतिस्तत्त्वमसीत्याह श्रोतुर्मोहापनुत्तये ॥ ९९ ॥
ब्रह्मा द्राशरथेर्यद्दुक्त्यैवापानुदत्तमः ।
तस्य विष्णुत्वसंबोधे न यन्नान्तरमूच्चिवान् ॥ १०० ॥

Just as Brahma removed the ignorance of the son of Dasaratha by means of words only, but did not teach him any action in order to remove it so that he might know that he was Vishnu; so, the Sruti teaches one 'Thou art that' in order that one's ignorance may be removed when one has learnt the meanings of the subordinate sentence according to the Sruti and Popular grammar. [Chapter 18 - Verse 99 and 100]

- When Sruti is using Mahavakya in front of informed student it assumes student knows:



- After knowing both Vachyartha and Lakshyartha, student knows which meaning to be employed in what context.

Example :

(1) Mamopatha	(2) Temple	(3) Vedanta
<ul style="list-style-type: none"> - Karma Khanda - Deals with Sukshma Sharira + Karana Shariram. - Deals with Pramata - Vachyartha Aham 	<ul style="list-style-type: none"> - Gothram - Vachyartha Aham 	<ul style="list-style-type: none"> - Lakshyartha Aham. <p>Nirvana Shaktam :</p> <ul style="list-style-type: none"> - Na Mata, Na Bandhu... [Verse 5]

Nirvana Shatkam :

न मे मृत्युशङ्का न मे जातिभेदः
पिता नैव मे नैव माता न जन्म ।
न बन्धुर्न मित्रं गुरुर्नैव शिष्यः
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ५

Na Me Mrityu Shanka Na Me Jati Bhedah
Pita Naiva Me Naiva Mata Na Janma
Na Bandhur Na Mitram Gurur Naiva Shishyah
Chidananda Rupa Shivoaham Shivoaham

Neither I am the fear of death nor I am the difference between races. Neither I am [any relation like] father, mother, nor I am born. Also, I am not a relative, a friend, a teacher (Guru), or a student (Shisya). I am the eternal happiness or bliss state, I am Shiva, I am Shiva. ||5||

- Student must know how to ascend, descend with meaning of I, according to context.
- **Mahavaya Sravana Kale :**

Shed Ahamkara through Baga Tyaga Lakshana.

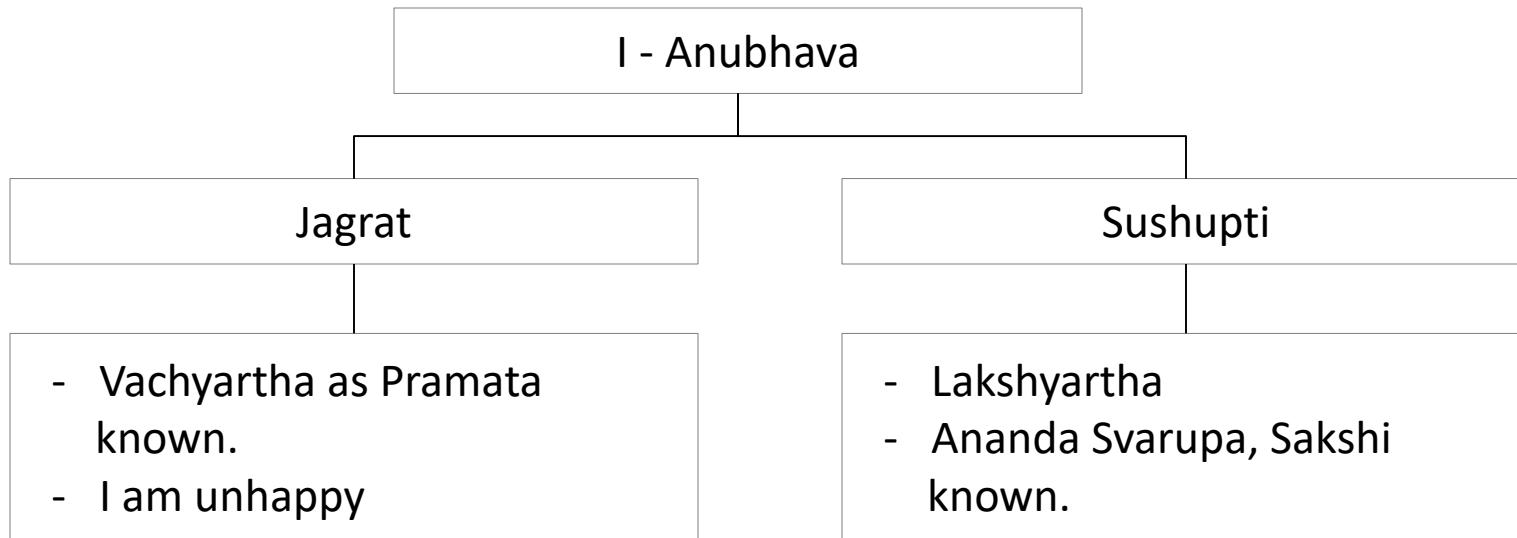
- When I claim I am Sakshi, then Sakshi – Brahman no contradiction.

a) Vijnyaya Vachyarthe Vidyarthi :

- W.r.t. informed student who knows both Vachyartha and Lakshyartha, Tat Tvam Asi is employed.
- Student not thinking of Anatma problems of profession, body, mind, possessions, family.

b) Sruti Loka Prasiddha :

- Both Vachyarthas and Lakshyartha known through 2 Pramanams – Sruti and Anubhava.



Chandogya Upanishad :

उद्दालको हारुणि: श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति तस्मादेनं स्वपितीत्याचक्षते स्वं ह्यपीतो भवति ॥ १ ॥

Uddālako hāruṇīḥ śvetaketum putramuvāca svapnāntam me somya vijānīhīti yatra itatpuruṣah svapiti nāma satā somya tadā sampanno bhavati svamapīto bhavati tasmādenam svapitītyācakṣate svam̄ hyapīto bhavati.

Uddalaka Aruni said to his son Svetaketu : O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, "He is sleeping." He is then in his Self. [6 – 8 – 1]

Sruti

Karma Khanda

- Vachyarthas
- Jiva travels from Loka to Loka.
- Pramata Travels.

Jnana Khanda

- Lakshyarthas

Gita : Chapter 2

- Nitya, Sarvagataha, Sthanuhu, Achalam... [2-24]

Gita :

अच्छेद्योऽयमदाह्योऽयम्
 अक्षेद्योऽशोष्य एव च ।
 नित्यः सर्वगतः स्थाणुः
 अचलोऽयं सनातनः ॥ २-२४ ॥

**acchēdyō'yam adāhyō'yam
 aklēdyō'sōṣya ēva ca ।
 nityaḥ sarvagataḥ sthāṇuh
 acalō'yam sanātanaḥ ॥ 2.24 ॥**

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 – Verse 24]

- By Karma Khanda, Jnana Khanda, 3 Avasthas, student leaves Vachyarthas Aham and listens to Tat Tvam Asi as Lakshyarthas Aham, as Sakshi.
- He has not dropped Ahamkara but does not identify with Aham.
- **Tatu – Chaitanyam is identical to all pervading existence from which world is created, emerges, rests, dissolved.**

c) Tat Tvam Asi – Srotuhu Aha :

- To that student teaching given.

d) Moha Apanutaya :

- To eliminate delusion and Agyanam.

What is Agyanam?

- Using Ahamkara itself is not Agyanam.

- **Using Ahamkara is Pragmatism.**

- Jivas Ahamkara = Mind + Chidabhasa.

- Bhagawans Ahamkara = Maya + Chidabhasa.

- Ahamkara has to be used for all Vyavahara all the time birth to death – I can't speak, do ???? Without Ahamkara.

- Bhagawan uses Ahamkara for Srishti, Sthithi Laya.

Taittriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयं चानिलयं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idam sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhadat,
niruktam caniruktam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhadat,
yadidam kinca, tatsatyamityacaksate,
tadapyes a sloko bhavati ॥ 3 ॥

He desired, “ I shall become many and be born. He performed tapas; having performed tapas, He created all this whatsoever (we perceive). Having created it, He entered into it. Having entered it, He became the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called Existence. In this sense, there is the following Vaidika verse.” [II – VI –3]

- Bhagavan says “I want to create the world, uses Maha Ahamkara.
- To claim glory as Brahman require Ahamkara.
- Brahman as Brahman can’t claim I am Brahman, he simply exists.
- Brahman requires Ahamkara.
- If we drop Ahamkara, we can’t listen.
- Using Ahamkara is not the problem.
- What is the problem? Ahamkara is Mithya.
- Bhagawans Ahamkara also big Mithya.
- No difference, both Mithya.
- Problem not in using.
- **Sakshi of both of Jiva and Ishvara is Satyam.**
- **What is the blunder we commit?**
- **Satyam of Sakshi because of Proximity, we transfer reality of Sakshi to unreal Ahamkara.**

- It is transference problem, Satyatvam of Sakshi transferred to Mithya Ahamkara.
- **Mithya Ahamkara is wrongly elevated to Satyam.**

Example :

- Want to respect driver.

Gita :

विद्याविनयसम्पन्ने
ब्राह्मणे गवि हस्तिनि ।
शुनि चैव श्वपाके च
पण्डिताः समदर्शिनः ॥ ५-१८ ॥

vidyāvinayasampannē
brāhmaṇē gavi hastini ।
śuni caiva śvapākē ca
paṇḍitāḥ samadarśinah ॥ 5-18 ॥

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

- They will sit on our head and will order us.
- Hence, in Vyavahara, know to handle Ahamkara correctly.
- We have raised Ahamkara to Satyam level.
- **Raising level is Agyanam.**
- **Vedanta : Use Ahamkara but constantly remind Ahamkara is Mithya.**
- **Problems belonging to Mithya Ahamkara also Mithya.**
- Some solvable Mithya, some unsolvable Mithya.
- Make unsolvable as insignificant by seeing their Mithyatvam.

Problems

Solve

Dissolve

- Make them insignificant
- Remember Mithyatvam come back see Sakshi.

- Then only Ahamkara will be clear.
- This is called Objectification, neighbourisation.
- Neighbourising Ahamkara is falsification of Ahamkara.
- Falsification of Ahamkara is not solving problem but is dissolving problem.

Gita :

चातुर्वर्ण्यं मया सृष्टं
गुणकर्मविभागशः ।
तस्य कर्तारमपि मां
विद्यकर्तारमव्ययम् ॥ ४-१३ ॥

cāturvarṇyam mayā sṛṣṭam
guṇakarmavibhāgaśah ।
tasya kartāramapi mām
vidhyakartāramavyayam || 4-13 ||

The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable. [Chapter 4 – Verse 13]

Gita :

मया ततमिदं सर्वं
जगद्व्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidam sarvam
jagadavyaktamūrtinā ।
matsthāni sarvabhūtāni
na cāham tēṣvavasthitah ॥ 9-4 ॥

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

- In Psychology there is no solution.
- In Vedanta there is no problem.
- Therefore, Moha Apanuddanye.
- Use Mahavakya to remove Moha.

Moha Elimination :

- Not destroy Ahamkara, stop using Ahamkara.
- Yogi does this.
- He does not want to come to Jagrat or Svapna.
- Wants to sleep or remain in Nivikalpaka Samadhi most of the time.
- False ideas of Yoga in Vedanta.
- Highest level of Jeevanmukta.

I) Brahmavit :

- Yogi is one who doesn't use his mind.

II) Brahmavitvaraha :

- Comes out of Samadhi himself.

III) Brahmavitvariyan :

- Comes out of Samadhi whether others wake him.

IV) Brahmavit Varishtaha :

- Does not come out ????

According to Yoga :

- Avoid using Ahamkara mind, sitting in Samadhi all the time.

Vedanta :

- Not avoid Ahamkara.
- Not go to Nirvikalpaka Samadhi.
- Be in Jagrat, employ Ahamkara.
- Remember Ahamkara and its conditions as Mithya.
- Actor remembers roles as Mithya, like dream.
- Need not remove role but remember as Mithya.

2 Philosophies

Yoga

- Dvaitam
- Avoid using Ahamkara

Advaitam

- Mithyatva Nischaya of Ahamkara.
- Satyatva buddhi in Ahamkara is Mohaha.

Verse 25 – Introduction :

तत्र त्वमिति पदं यत्र लक्षणया वर्तते
सोऽर्थं उच्यते ।

*tatra tvam iti padam yatra lakṣaṇayā vartate
so'rtha ucyate*

Then, what is conveyed by the word "thou" through secondary sense is stated [as follows].
[Introduction – Chapter 4 – Verse 25]

In Vyavahara + Karma Khanda :

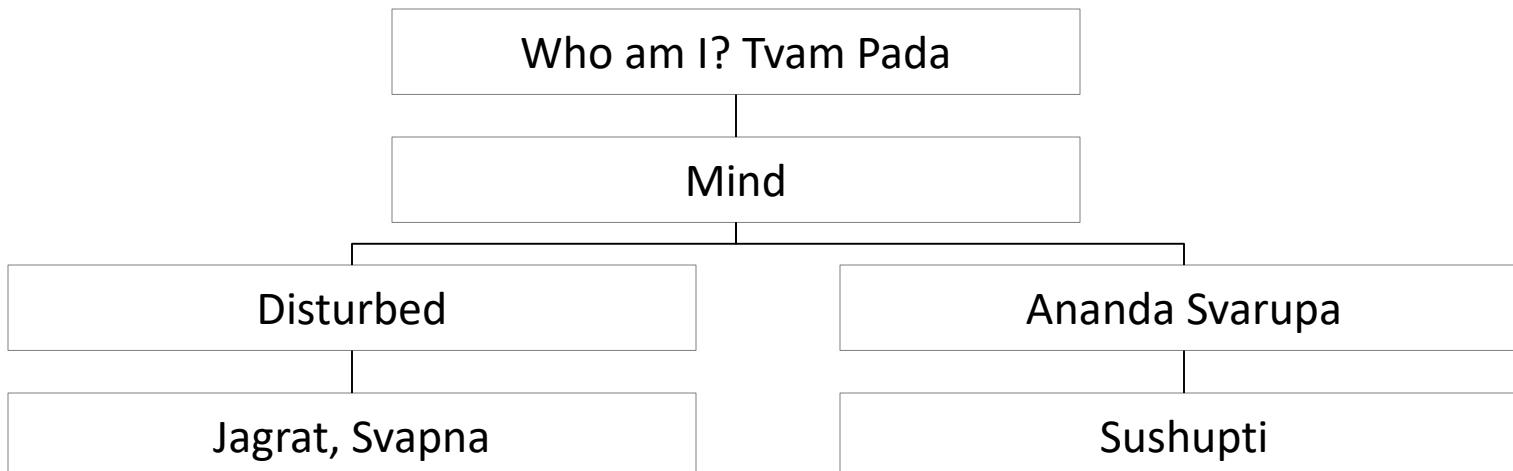
- Vachyartha of Aham is employed.

In Jnana Khanda :

- Lakshyartha of Aham is employed.

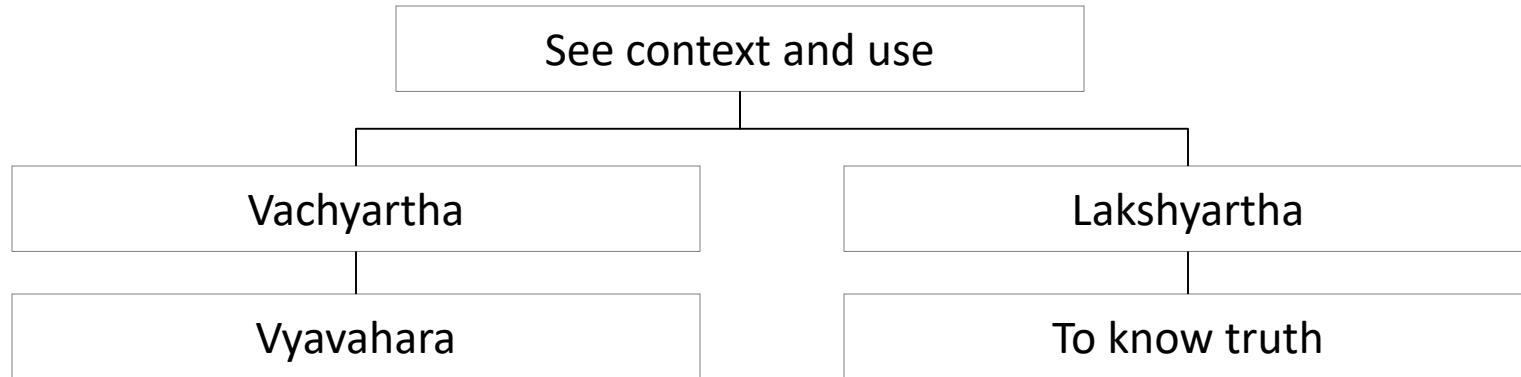
Example :

- Shivaji – born in Tamilnadu – actor, born in Maharashtra Chatrapati.
- **Mindset if not properly kept causes confusion.**



- Ahamkara has ups + downs.
- Mind is Mithya.

a) **Tvam Iti Padam, Yatra Lakshanaya Vartate :**



b) **Saha Arthaha Uchyate :**

Gita :

चातुर्वर्ण्यं मया सृष्टं
गुणकर्मविभागशः ।
तस्य कर्तारमपि मां
विद्धकर्तारमव्ययम् ॥ ४-१३ ॥

cāturvarṇyam mayā srṣṭam
guṇakarmavibhāgaśah ।
tasya kartāramapi mām
viddhyakartāramavyayam ॥ 4-13 ॥

The fourfold caste, has been created by Me, according to the differentiation of guna and Karma; though I am the author thereof, know Me as non-doer and immutable. [Chapter 4 – Verse 13]

- I am Karta, Akarta, born, not born.

- I am born and not born also.

Gita :

अजोऽपि सन्नव्ययात्मा
भूतानामीश्वरोऽपि सन् ।
प्रकृतिं स्वामधिष्ठाय
सम्भवाम्यात्ममायया ॥ ४-६ ॥

ajō'pi sannavyayātmā
bhūtānām īśvarō'pi san |
prakṛtim svāmadhiṣṭhāya
sambhavāmyātmamāyayā || 4-6 ||

Though I am unborn and am of imperishable nature, and though I am the Lord of all beings, yet, ruling over My own nature, I take birth by My own maya. [Chapter 4 – Verse 6]

- Student can't say whole creation is in me.
- I should know what I should say, when I should say.
- It is Lakshyartha that has been presented by Shankara ???? Upadesa Sahashri.

Verse 25 :

"अहं शब्दस्य या निष्ठा ज्योतिषि प्रत्यगात्मनि ।
सैवोक्ता सदसीत्येवं फलं तत्र विमुक्तता" ॥ २५ ॥

"aham-śabdasya yā niṣṭhā jyotiṣi pratyagātmani
saivoktā sad asity evam phalam tatra vimuktatā"

"That which is signified by the word "I", viz. the inward Self which is self-luminous – this itself is conveyed by the text, "You are that Being." Thus, the result is liberation." [Chapter 4 – Verse 25]

a) Aham Shabdasya Nishta :

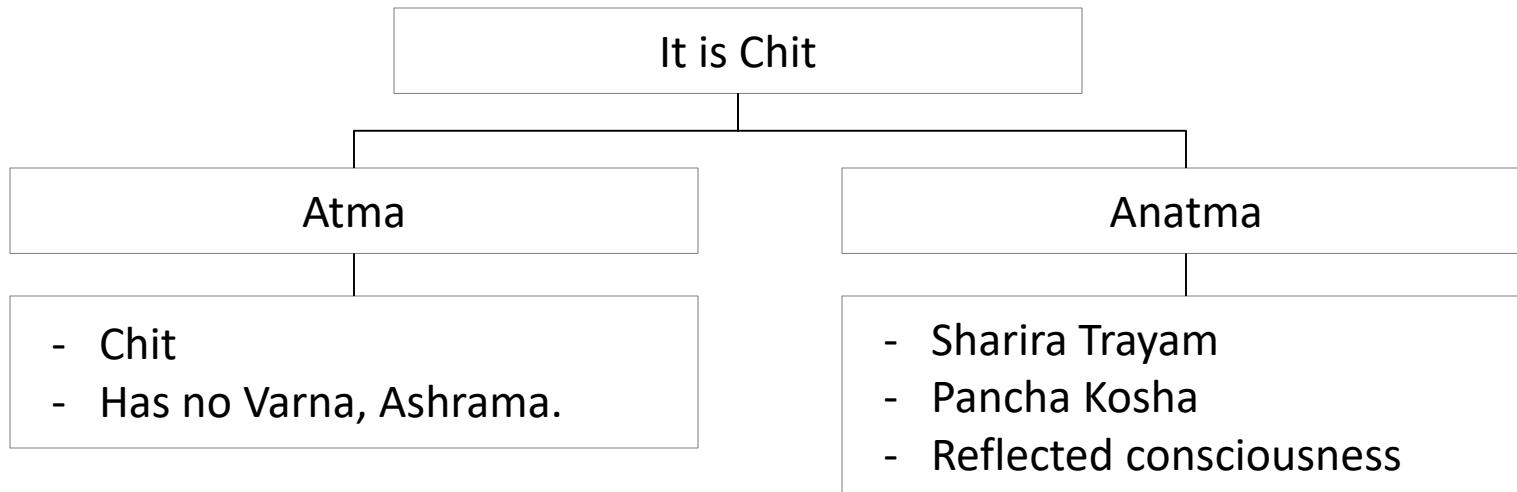
- What is final meaning of I – which alone is used in Vedanta class.
- Teacher need not say you are Brahmana, Shudra, Varna, Gothra.
- In Karma Khanda one has to use Gothra.
- Vedanta brings novelty, new idea.
- In Shad Linga, Apoorvata.
- Should teach something new.
- Everything knows I am Samsari.
- World says you are Samsari.
- Karma Khanda says you have Varna, Ashrama.

Vedanta :

- Says you are not Samsari, have no Varna, Ashrama.
- May you enquire absolute meaning of word I.
- What is culmination, final meaning.

b) Aham Shabdasya Ya Nishta Jyotishi Pratyagatmani :

- It is inner most self which is Jyoti.
- Neither Sharira Trayam, Pancha Kosha, Nor Chidabasa.



- Na Varna Ashrama, Sa Eva Uktah.
- **Chit is Addressed by Teacher as You.**
- **You use Ahamkara to claim.**
- **When you say I, Ahamkara must be dropped.**

Example :

- Drink coffee (Sakshi) Drop cup (Ahamkara).
- This is Baga Tyaga Lakshana.
- Cup – Ahamkara disposable, incidental, bring to class.
- Ahamkara + Sakshi both are there.
- Aham Brahma Asmi, dispose Ahamkara cup and retain Sakshi cup.

Revision : Verse 25

- 4th Chapter of Naishkarmya Siddhi is winding up chapter.
- Sureshvaracharya is getting validation of teaching by his Guru Shankara and Sruti – Yukti – Anubava Pramanam.
- For more confidence, takes support from Acharya.
- Quotes Upadesha Sahashri.
- Mahavakya works instantaneously for student if Lakshyartha of Tat and Tvam is taken.
- If Vachyartha, conventional meaning is taken, Mahavakyam will be a contradiction.
- Not Jahati, Ajahati Lakshana but Baga Tyaga Lakshana.

- **Understand Tvam as Aham, meaning of Tvam is Sakshi Chaitanyam.**
- **Drop Ahamkara and Mamakara in Pancha Anatma.**
- **If we are ready to drop and actually drop, Aham will mean Sakshi.**

- If I understand Aham I as Sakshi then no communication gap between Sruti and student.
- Teacher liberated because student is liberated.
- Aham Satyasya Nishta.
- Tvam in Tat Tvam Asi and Aham in Aham Brahma Asmi is Jyotihi Pratyagatma, Sakshi Chaitanyam, innermost self.

c) Sadasi Mahavakyena :

- Refined meaning of Tvam is Sakshi Chaitanyam alone.

- If student takes this meaning of Sakshi, result is instantaneous.
- Mananam not required, Samadhi not required for Jnanam.
- Sravana Kale itself, he gets Aparoksha Jnanam, liberating Jnanam.

d) Phalam Vimuktata :

- Result of understanding, Aham means Sakshi Chaitanyam.
- Moksha is instantaneous, Nitya Muktata.
- If Moksha translated as Jeevan Mukti, student feels, it has to come in future.
- Varaha, Variyan, Varishtaha.
- Student has noble prize in procrastination.
- We have to die successfully, saying Aham Brahma Asmi, then Videha Mukti.
- No Galata, not during death with ventilator.
- **Type of Ahamkaras death will not influence your Moksha, you are not Ahamkara, who are you? Sakshi.**

e) Tatra :

- In that connection, Phalam, the result of Mahavakya Sravanam.

f) Vimuktata :

- Free instantaneously.
- Eternal liberation is the result.

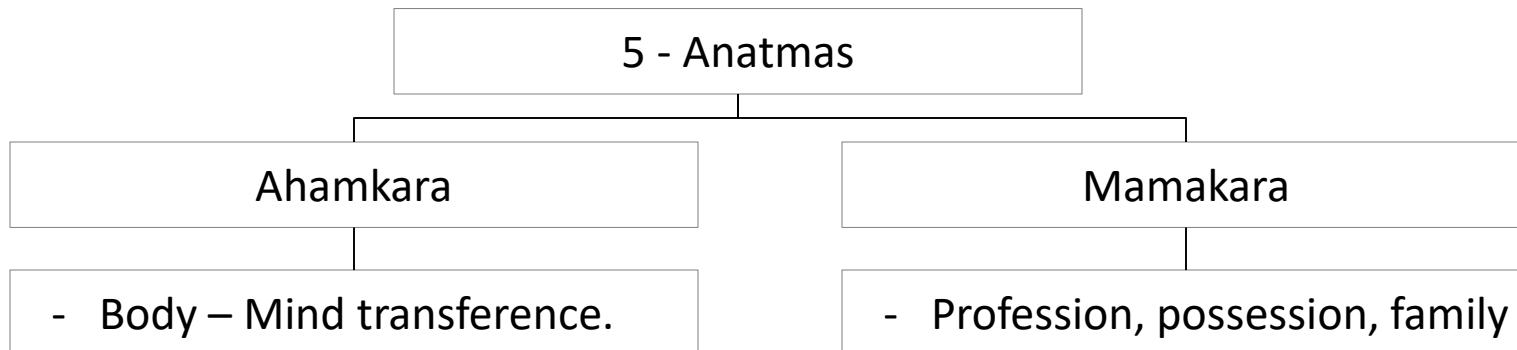
Verse 26 – Introduction :

अन्यच्चान्वयव्यतिरेकोदाहरणम् । तथा ।

anyaccānvaya-vyatirekodāharanam. tathā

Also, another example for anvaya-vyatireka reasoning is given. It is thus. [Introduction – Chapter 4 – Verse 26]

- If we have to come to Lakshyartha of Sakshi Chaitanyam as meaning of word I, it presupposes dropping Aham – Mamakara from Pancha Anatmas.



- I know I am free.

1 st Sadhana	2 nd Sadhana
<ul style="list-style-type: none"> - My liberation - Ahamkara - Confusion. 	<ul style="list-style-type: none"> - My Sukshma Sharira liberation. - Drop Abhimana of Sukshma. - Mamakara - I am free but I want to do service to my Sukshma Shariram. - w.r.t. Sukshma Shariram, Ahamkara problem gone, I am Sakshi. - Worry is Mamakara problem.

- I am Nitya Mukta, I don't want my Sukshma Shariram to travel after death.
- Therefore, Anvaya Vyatireka requires long practice, only to drop Ahamkara and Mamakara.
- W.r.t. Pancha Anatma.
- External world = Profession, possessions, family.
- Mamakara dropping we should have practiced before.
- Ahamkara dropping not a problem with reference to house, etc.
- Ahamkara, Mamakara, problems are w.r.t. Sthula, Sukshma Shariram.
- Ahamkara Abhimanam w.r.t. body dropped in Karma Khanda.

In Karma Khanda :

- Drop I am physical body.
- If I want to go to Svarga, my Aham Abhimana is with Sukshma Shariram, no Sthula Sharira Abhimana problems, Burnt here.
- **In Karma Khanda, Sthula Sharira Abhimanam must have gone.**

Vedantin :

- Has crossed Karma Khanda.
- In Jnana Khanda, how to drop Sthula, Sukshma Sharira Abhimana?
- Done in Upadesa Sahashri – Chapter 18 by Shankaracharya.
- Sthula, Sukshma not intrinsic nature.

- Can't physically demonstrate.
- Indirect Argument can't convince Rationalist.
- This is indirect Argument to assist Shastra Pramanam.
- Shastra alone ultimate proof.

Katho Upanishad :

येयं प्रेते विचिकित्सा मनुष्ये-
ऽस्तीत्येके नायमस्तीति चैके ।
एतद्विद्यामनुशिष्टस्त्वयाऽहं
वराणामेष वरस्तृतीयः ॥ २० ॥

*Yeyam prete vicikitsa manusye
asti-tyeke nayam astiti caike,
etad vidyam anusistas tvaya 'ham
varanam esa varas trtiyah ॥ 20 ॥*

There is that doubt. "When a man is dead," Some say 'He exist' and some again say 'He does not.' this I should like to know, being taught by thee. This is the third boon, that I ask. [I – I – 20]

- That there is a surviving soul, how to prove, struggle of all religions.
- No religion is able to scientifically prove survival of the soul.
- **Primary proof – Religious scriptures.**
- **Our Arguments, not proving argument, but supporting Argument for Sruti Statement.**
- They are not Nishchayaka Yukti but Sambavane Yukti.
- If person is Nastika and asks for scientific proof, don't waste time, you will fail.
- If you want to believe, you believe.

Argument to prove :

- Physical body is incidental attachment, not intrinsic nature.
- Not proving argument but supporting argument.

Final Proof :

Katha Upanishad :

अशरीरं शरीरेष्वनवस्थेष्ववस्थितम् ।
महान्तं विभुमात्मानं मत्वा धीरो न शोचति ॥ २२ ॥

Asariram sariresu anavasthesva-vasthitam,
Mahantam vibhum atmanam matva dhiro na socati ॥ 22 ॥

The wise man, who knows the Atman as bodiless, seated firmly in perishable bodies, great and all-pervading, does never grieve. [I – II – 22]

- Answer by Yama Dharma Raja.
- **Upanishad Vakyam is ultimate Pramanam to show :**
I am neither body nor Mind.

2 Arguments :

I) Physical Body has :

- Drishyatvam, Sagunatvam, Savikaratvam, Agama Pahitvam.
- When is physical body subject to arrival and departure.
- In Svapna + Sushupti – physical body disappears for our experience, not for others.

- In Jagrat they Appear.

Agama Pahitvam :

- During Avasta Trayam, Anubava is supporting proof, to show body is temporary attachment.

II) Shankara gives 2nd proof

- When any Limb of our body is removed because of medical problem – Hair, Teeth, Kidney, Varchas (Chapter I), Blood, we don't claim them as I or mine.
- No Ahamkara, Mamakara when they are out of the body.
- Body has temporary Ahamkara, Mamakara.
- Body not my intrinsic nature.
- Can have them, drop them.
- They are variable, Vyatireka not Anvaya = Nonvariable, all the time with me.
- **If any limb is not subject to Aham, Mama, all limbs put together, total physical body is incidental attachment to me Sakshi.**
- During Amputation, one limb goes, I – Sakshi survive.
- Through supportive reasoning, physical body is not me is proved.

Verse 26 :

"छित्वा त्यक्तेन हस्तेन स्वयं नात्मा विशेष्यते ।
तथा शिष्टेन सर्वेण येन येन विशेष्यते" ॥ २६ ॥

"chittvā tyaktena hastena svayam nātmā viśeṣyate
tathā śiṣṭena sarvena yena yena viśeṣyate

"Just as the Self itself is not qualified by an arm which has been cut off and thrown away, even so it is not qualified by any of the remaining things by which it is [wrongly thought to be] qualified." [Chapter 4 – Verse 26]

- Let us assume, one hand amputated and thrown away due to medical situation.

Brihadaranyaka Upanishad :

- Snake dropping skin.
- **Amputated limb not taken as part of Jiva.**
- **No Ahamkara w.r.t. Limb for Jivatma, Jivatma not associated with the Limb.**
- **If one Limb not intrinsic part of me, whole body is also not intrinsic.**

a) Thata Chitvena Tyaktena :

- Extrapolate.

b) Adhistena Sarvena :

- Other Limbs.

c) Yena Yena Viseshyate :

- Which are not considered as part of me.

d) Tena Tena Atmana Viseshyate :

- Atma not considered part of physical body after death also, not associated with body.
- No Aham, Mamakara w.r.t. dead body.
- Ahamkara and Mamakara Developed with new Indra or Manushya Body.

Gita :

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्
अन्यानि संयाति नवानि देही ॥ २-२२ ॥

vāsāṁsi jīrṇāni yathā vihāya
navāni grhṇāti narō'parāṇi ।
tathā śarīrāṇi vihāya jīrṇāni
anyāni samyāti navāni dēhī ॥ 2-22 ॥

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones. [Chapter 2 – Verse 22]

Conclusion :

- I am not physical body.

Verse 27 :

"विशेषणमिदं सर्वं साध्वलङ्करणं यथा ।
अविद्याध्यस्तमतः सर्वं ज्ञात आत्मन्यसद् भवेत्" ॥ २७ ॥

*viśeṣaṇam idam sarvam sādhv-alumkaraṇam yathā
avidyādhyaṣṭam atah sarvam jñāta ātmāny asad bhavet*

"It is reasonable that all these, like ornaments, are qualifications of the Self superimposed on it through ignorance. When the Self is known, they turn out to be unreal." [Chapter 4 – Verse 27]

Upadesa Sahashri – Chapter 6 – Verse 3 :

विशेषणमिदं सर्वं साध्वलङ्करणं यथा ।
अविद्याध्यासतः सर्वं ज्ञात आत्मन्यसद्भवेत् ॥ ३ ॥

It is reasonable that like ornaments all these are qualifications (of the self) Owing to superimposition through ignorance. When the self is known they prove to be unreal. [Chapter 6 – Verse 3]

- Look upon physical body as temporary ornament.

Gita :

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि ।
तथा शरीराणि विहाय जीर्णान्
अन्यानि संयाति नवानि देही ॥ २-२२ ॥

**vāsāṁsi jīrṇāni yathā vihāya
navāni gr̥hṇāti narō'parāṇi ।
tathā śarīrāṇi vihāya jīrṇāni
anyāni samyāti navāni dēhī ॥ 2-22 ॥**

Just as a man casts off his worn out clothes and puts on new ones, so also the embodied Self casts off its worn out bodies and enters new ones.

- Body is fading cloth, put negatively.
- Here positively put example.

a) Sadhu Alankaranam :

- All Attributes in form of hands, legs, eyes, beautiful ornaments.

b) Viseshena Idam Sarvam :

- Attributes for few years.
- Don't keep Ahamkara all the time.

c) Thatha :

- In the same way,

d) Sarvam :

- All limbs.

e) Avidya Dhyasatahe :

- Is only temporary ornament, subject to Ahamkara and Mamakara.
- Purchased with Prarabda – Punya Papam.
- Subject to Ahamkara and Mamakara, caused by ignorance and confusion.
- If we are holding to Ahamkara and Mamakara for Vyavahara, no problem.
- Jnani and Ajnani both will say my body, my daughter, in Vyavahara.
- **Internally, no Putra, Patni Abhimana, remembering them as temporary Ahamkara.**
- **Ignorant Samsari – Thinks Samsara is seriously, factually there.**

इच्छाद्वेषसमुत्थेन
द्वन्द्वमोहेन भारत ।
सर्वभूतानि सम्मोहं
सर्गे यान्ति परन्तप ॥ ७-२७ ॥

icchādvēśasamutthēna
dvandvamōhēna bhārata |
sarvabhūtāni sammōham
sargē yānti parāntapa || 7-27||

By the delusion of the pairs of opposites, arising from desire and aversion, O Bharata, all beings are subject to delusion at birth, O Parantapa (scorcher of foes). [Chapter 7 – Verse 27]

येषां त्वन्तगतं पापं
जनानां पुण्यकर्मणाम् ।
ते द्वन्द्वमोहनिर्मुक्ता
भजन्ते मां दृढव्रताः ॥ ७-२८ ॥

yēśām tvantagataṁ pāpaṁ
janānām puṇyakarmaṇām |
tē dvandvamōhanirmuktā
bhajantē mām dṛḍhavratāḥ || 7-28 ||

But, those men of virtuous deeds whose sins have come to an end, who are freed from the delusion of the pairs of opposites and steadfast in vows, worship Me. [Chapter 7 – Verse 28]

तद्बुद्धयस्तदात्मान
तन्निष्ठास्तत्परायणाः ।
गच्छन्त्यपुनरावृत्तिं
ज्ञाननिर्धूतकल्पषाः ॥ ५-१७ ॥

tadbuddhayastadātmānah
tanniṣṭhāstatparāyaṇāḥ |
gacchantyapunarāvṛttim
jñānanirdhūtakalmaṣāḥ || 5-17 ||

Intellect absorbed in That, their Self being That, established in That, with That for their supreme Goal, they go whence there is no return, their sins dispelled by Knowledge. [Chapter 5 – Verse 17]

- No question of any Sambanda.
- You are someone, I am someone... song for the child.
- I have no connection with anyone.

Shankara's – "Brahma Jnanavalli Mala" :

असङ्गोऽहमसङ्गोऽहमसङ्गोऽहं पुनः पुनः ।
सच्चिदानन्दरूपोऽहमहमेवाहमव्ययः॥२॥

asango'ham asango'ham asango'ham punah punah I
saccidanandarupo'ham ahamevaham avyayah II 2 II

Unattached am I, unattached am I, ever free from attachment of any kind; I am of the nature of Existence-Consciousness-Bliss. I am the very Self, indestructible and ever unchanging. [Verse 2]

- If you don't take this internal Sanyasa Mahavakya will never work.
- **Sanyasi alone can understand Mahavakyam, not Ashrama Sanyasi but Jnani Sanyasi.**
- Ahamkara, Mamakara, w.r.t. 5 Anatmas profession, possession, family, body, mind must be totally given up.
- Otherwise Vedanta is well bound in notes, CD, website, they will get liberated.
- We will keep on creating Samsara worries.

f) Avidya Dhyasaha :

- Ahamkara, Mamakara is Avidya, ignorance.

g) Sarvam Bavati Atmani Jnanate Sati :

- When Asangoham Atma is claimed, it does not have any Sambanda with Putri, Patni, Griham.
- Aangoham, Asangoham... is Nididhyasanam sloka.
- **Asangoha means, from my inner most heart, then Nitya Mukta meaningful.**

h) Atmane Sati Iti :

- When Atma is claimed.

i) Mamate Jnanate Sati :

- 1st step – I drop Aham, Mama Abhimana with Pancha Anatma.

2nd More Important step :

- I don't generally notice this step.
- Drop Aham Mama in the family.
- Asatu Bavet is 2nd step Invoked in Nididhyasanam.
- Profession, family, Guru, Sishya, Mithya.
- Bhagavan with Vishnu form Nama Rupa Mithya.
- Shantam, Shivam, Advaitam Bhagavan I – as Sakshi Chaitanyam is Satyam.

j) Asatu Bavet :

- Drop Jeeva, Jagat, Ishvara Nama Rupa as Mithya.
- Without Mithyatva Nama Rupa Nishchaya, Moksha is only Verbal.
- Kriya, Karaka, Phalam Upamardanam.
- Upamardanam is, Nasukkaradu, Crushing Bug in Pillow.
- Entire Anatma Prapancha should be Crushed like bed bug.
- Otherwise Moksha will not happen.
- Asat means Mithya.

Verse 28 :

"तस्मात्त्यक्तेन हस्तेन तुल्यं सर्वं विशेषणम् ।
अनात्मत्वेन तस्माज्ज्ञो मुक्तः सर्वविशेषणैः" ॥ २८ ॥

*tasmāt tyaktena hastena tulyam sarvam viśeṣaṇam
anātmatvena tasmāj jñō muktah sarva-viśeṣaṇaiḥ*

"So, all the qualifications are similar to the arm (cut off and) thrown away, as they are not-Self. Therefore, the knowing Self is free from all the qualifications." [Chapter 4 – Verse 28]

Upadesa Sahashri – Chapter 6 – Verse 2 :

तस्मात्त्यक्तेन हस्तेन तुल्यं सर्वं विशेषणम् ।
अनात्मत्वेन तस्माज्ज्ञो मुक्तः सर्वविशेषणैः ॥ २ ॥

Therefore all the qualifications are similar to the arm cut off and thrown away as they are all non-self. So the self is free from all qualifications. [Chapter 6 – Verse 2]

- Taken before Verses 1 & 3

छिन्ना त्यक्तेन हस्तेन स्वयं नात्मा विशिष्यते ।
तथा शिष्टेन सर्वेण येन येन विशिष्यते ॥ १ ॥

The self itself is not qualified by an arm which has been cut off and thrown away. Similarly, it is not qualified by any of the remaining things by which it is (Thought to be) Qualified. [Chapter 6 - Verse 1]

विशेषणमिदं सर्वं साध्वलंकरणं यथा ।
अविद्याभ्यासतः सर्वं ज्ञात आत्मन्यसद्वेत् ॥ ३ ॥

It is reasonable that like ornaments all these are qualifications (of the self) Owing to superimposition through ignorance. When the self is known they prove to be unreal. [Chapter 6 – Verse 3]

a) Tasmat :

- Therefore

b) Sarvam Viseshanam Tyaktena Tulyam :

- All the Limbs which sustain Ahamkara and Mamakara like Limbs in the body are removed, for claiming Moksha.
- Ahamkara, Mamakara is not me - Sakshi Chaitanyam.
- Sthula Shariram not me because,

c) Anatmatvena :

- Being Anatma with 5 features.
- Drishyatvam, Bautikatvam, Savikaratvam, Sagunatvam, Agama Pahitvam.
- I remember significance of 5 words.
- Body and mind neither me nor mine, it is Mithya.

d) Tasmat :

- Therefore,

e) Jnayaha :

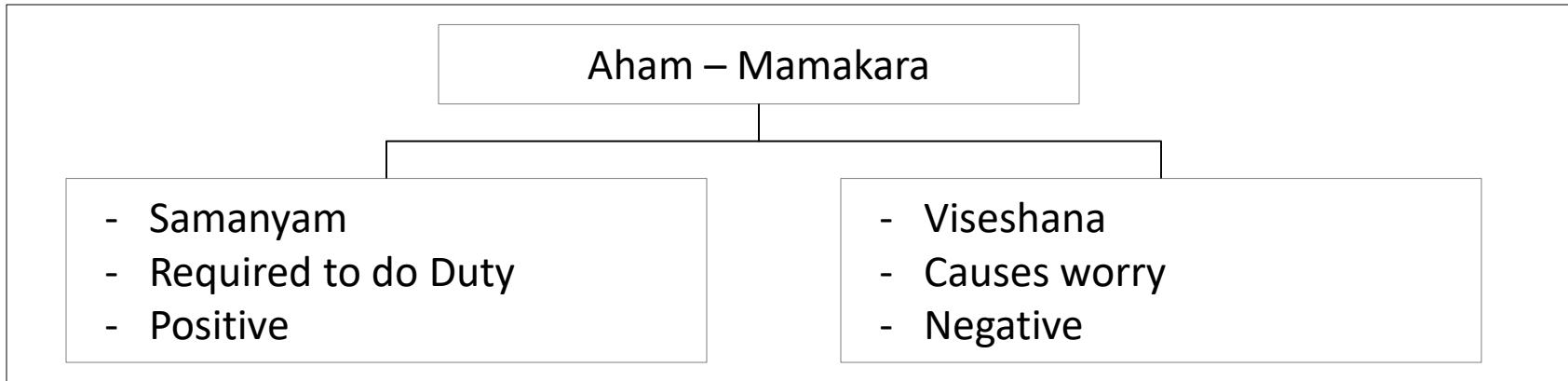
- I Sakshi Chaitanyam am ever free.

f) Sarva Viseshanani Muktaha :

- I – Sakshi am free from Aham – Mamakara, am free from all the attributes in the form of Pancha Anatma.

With Aham + Mama	Without Aham Mama
Δ Format	Binary Format

- Aham – Mama – Ego is the master key to Vedanta.
- How do I know whether I have dropped Ahamkara, Mamakara?
- **What is Acid test?**
- **Anything that causes Burden in my mind emotionally is indication I have Aham, Mama.**
- If daughter, house, job is Burden, it is Aham – Mama.
- According to Vedanta, 2 Ahamkaras.



Revision Verse 27 :

- Sureshvaracharya validating teaching of Chapter 1 – 3 by quoting examples from Upadesa Sahashri.

2 – steps Vedantic learning

(I)

(II)

- I am Sakshi Chaitanyam different from body, mind, world.

- Anatma is Mithya, lower order.

Step I :

i) World :

- I am different from world, is easy, all objects different from me.
- World not intrinsic part of me.
- Even external dress I wear, I can drop, not me, Ahamkara.

ii) Body :

- Tougher to show not intrinsic part of me.
- Can't remove body like dress.
- I can't show that I continue to survive without body.
- Such experience we don't have.

2 Arguments to show I can survive without physical body

(I)

- In Svapna and Sushupti no physical body.

(II)

- When Limbs removed, I survive.

Svapna :

- Don't employ this body.
- Experience different things without this physical body.
- Therefore physical body is like disposable cup.
- I can survive without body as in Svapna and Sushupti.
- **1st argument to show physical body is disposable.**

2nd Argument :

- Even when Limbs removed, I continue to exist.
- I continue as Jiva.
- In Accident, person loses hands, legs, eyes, ears....
- Even after losing, person survives.
- Limbs not intrinsic part of individual, intrinsic can't be lost.

- I – Jiva – Survive.
- If, no limb intrinsic part of Jiva and body is a conglomerate of all limbs, heart, Brain, legs, hands, then body is not intrinsic.
- If Avayavam – part is not intrinsic, Avayavi – Sthula Shariram not intrinsic.

Conclusion in Verse 28 :

a) **Tasmat Tyaktena Hastena Tulyena Sarvam Viseshanam :**

- All Viseshana, attributes, individuality is similar to separated Limb.

b) **Ayuktena :**

- Amputed, separated Limb, not intrinsic part of me.
- Entire physical body not intrinsic part.

c) **Sarvam – Viseshanam Tulyam Bavati :**

- Anatmatvena – not intrinsic part of me.
- What is my intrinsic nature?

d) **Jnayaha :**

- Only one thing – Sakshi.

e) **Chaitanyam Eva :**

- Sakshi alone my intrinsic nature.
- What is size of Sakshi?

5 Capsules of Vedanta :

- 1) I am of the Nature of eternal all pervading consciousness.
- 2) I am the only source of permanent peace, security and happiness, not family, possession, body, mind).
- 3) By my mere presence, I lend life to material body and through material body, experience material universe.
- 4) I am never affected by any event that takes place in the material body, mind, universe.
- 5) By forgetting my real nature, I convert life into a burden or liability.
 - By remembering my nature, I convert life into a blessing, asset.
 - Claiming Sakshi as my real intrinsic nature is 1st step of Vedanta.
 - To remember 5 capsules Sureshvaracharya in Chapter 4 – Verse 28 quotes Upadesa Sahasri Chapter 6 – Verse 2.

Upadesa Sahashri :

तस्मात्त्यक्तेन हस्तेन तुल्यं सर्वं विशेषणम् ।
अनात्मत्वेन तस्माज्ञो मुक्तः सर्वैर्विशेषणैः ॥ २ ॥

Therefore all the qualifications are similar to the arm cut off and thrown away as they are all non-self. So the self is free from all qualifications. [Chapter 6 – Verse 2]

- Jnayaha – I am such a Sakshi Chaitanyam.
- What type of Sakshi?

e) Sarva Viseshenaihi Vimuktaha :

- Free from all Samsara causing attributes, Jivahood.
- All Samsara causing attributes = Technical name, Jivatvam.
- In Vedanta, Jnanitvam is also incidental attribute, Mithya.
- Don't claim I am Jnani also.

Verse 29 :

"ज्ञातैवात्मा सदा ग्राह्यो ज्ञेयमुत्सृज्य केवलः ।
अहमित्यपि यद्-ग्राह्यं व्यपेताङ्गसमं हि तत्" ॥ २९ ॥

*jñātaivātmā sadā grāhyo jñeyam utsrjya kevalah
aham ity api yad grāhyam vyapetāṅga-samam hi tat*

"After rejecting what is known, one should accept the Self which is always the knower, free from all qualifications. Indeed, what is known as "I" is also like the part of the body cut off."
[Chapter 4 – Verse 29]

Upadesa Sahashri – Chapter 6 – Verse 4 :

ज्ञातैवात्मा सदा ग्राह्यो ज्ञेयमुत्सृज्य केवलः ।
अहमित्यपि यद्-ग्राह्यं व्यपेताङ्गसमं हि तत् ॥ ४ ॥

After rejecting the object portion one should accept the self as the knower free from all qualifications. The Ego the object portion, is also like the part of the body cut off. [Chapter 6 – Verse 4]

- Sureshvaracharya and Shankara are prescribing Nididhyasanam.
- Don't just say I know, knowing not enough, must be internalized.
- Sign of internalization, assimilation is format conversion, not mystic experience.
- **What is format conversion?**

Remember, I am not Jiva, I am Brahman.

a) Atma Aham, Kevala Jnatha Eva :

- I am always Kevala Jnanatha – pure Sakshi.
- Jnanata – not knower, Pramata but Chaitanyam, Sakshi.

Jnanatha – 2 Meanings

- Pramata Ahamkara

- Sakshi Chaitanyam
- Atma, Self
- Pure Sakshi

b) Jneyam Utsrijya :

- Sakshi free from Sharira Trayam.
- Jneyam = Sharira Trayam.
- Utsrijya = Having discarded.
- **I am pure Sakshi free from Sharira Trayam.**
- When am I free from Sharira Trayam?

General Mistake	Right Understanding
<ul style="list-style-type: none">- Only in the 4th state, In Turiyam only.- Jagrat have Sthula Shariram.- Svapna have Sukshma Shariram.- Sushupti have Karana Shariram.- In Samadhi, Turiyam, free from 3 Sharirams.	<ul style="list-style-type: none">- All the time in waking, dream sleep, changeless Sakshi is present.- Sthula Shariram, Sukshma Shariram, Karana Shariram come and go, arrive and depart.- I remain Sakshi, Changeless, eternal, immortal.- I am free of 3 Sharirams all the time.- In Jagrat, can say I am free from Sthula when using Sthula.

Why I am free of 3 Sharirams?

- 3 Sharirams are Mithya.
- Presence of Mithya Sthula Shariram will not make any difference for me.

Gita :

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidam sarvam
jagadavyaktamūrtinā ।
matsthāni sarvabhūtāni
na cāham tēṣvavasthitah ॥ 9-4 ॥

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभूत्त च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni
paśya mē yōgamaiśvaram ।
bhūtabhṛṇna ca bhūtasthō
mamatmā bhūtabhāvanaḥ ॥ 9-5 ॥

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- When I use Sthula Shariram I must think I am Sthula Rahita Sakshi.

- To be Turiyam, I don't have to go to Turiya Avasta or Samadhi Avastha.
- I am Turiyam now also.
- **Aham Sarvada Turiyam Atma.**

c) Aham Asmi Jneya Utsriya :

- In Vedanta, dropping body is understanding Mithyatvam nature of body.

d) Sthula Sharira Mithyatva Nishchaya Eva Sthula Sharira Tyagaha :

- If physical body comes and goes as per Prarabda, all its experiences also Mithya.
- Jagrat, Svapna, Sushupti
- 3 Bodies, 5 Koshas

} Mithya

- **In Jagrat while aware fully, keeping intellect intact, without removing thought, claim I am even now free from Sthula Shariram.**
- Sthula Shariram, whether it is there or not, no difference.
- Mirage water can't wet dry sand.
- **3 Bodies and experience can't affect Nitya Atma Chaitanyam the substratum Rope.**
- **Presence of Mind can't make me Samsari.**
- Presence of thoughts can't make me Samsari.
- I am Muktaha not by absence of thoughts.
- I am Muktha inspite of thoughts is Vedanta.

- Jneyam Utsrijya, drop Shariram by knowing it is Utsrijya, Mithya, and claim I am not Vishwa, Teijasa, Pragya.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानधनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वेतं चतुर्थं मन्यन्ते स आत्मा स विजेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- **I am the 4th one, nonvariable one, Anvaya, exist in all 3 states.**
- Not 4th one serially but 4th one existing in 3 states as the substratum.

e) Iti Grahya Sada :

- Grasped through out waking state.
- If I sit and practice these thoughts it is called Samadhi Abhyasa Rupa Nididhyasanam.

Kaivalya Upanishad :

मत्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्व्याप्त्यमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- If I sit in Vyavahara it is called Brahma Abhyasa Nididhyasanam.

2nd Line :

- While negating Sharira Trayam, negate Ahamkara also.

e) Yatu Ahamiti Grahayam :

- Even Ahamkara, popular I – claimed by all, Aham Pada Vachyartha has to be eliminated.
- Even Ahamkara has to be dropped as Mithya Anatma.
- Why?

f) Vyapetha Anganam :

- Ahamkara is like Limb which can be separated from Sakshi.
- Like Snake skin can be separated from Snake.
- Disposable limb which I use in Jagrat, Svapna, dropped in Sushupti.
- Even Ahamkara, I am not, refers to Anatma.

- How you know Ahamkara is Anatma?
- **I – of ignorant has attributes of Sthula, Sukshma, Karana Sharirams.**
- I am Human being – Sthula
- I travel after death – Sukshma.
- **Ahamkara is fake entity, Shadow, false snake with borrowed attributes, borrowed from Sharira Trayam.**
- **I am Sakshi, Original Chaitanyam.**
- Fake Ahamkara with borrowed attributes is not me.
- It is disposable limb, cut.

g) Vyapeta Anga Sanam :

- Disposable Limb.
- In “Vyapeta” – Root not visible in the word – Apa, Vi are suffix – E – Dhatus – part, disposable.
- Ahamkara is disposable.

Example :

- In deep sleep, individuality is dropped.
- I – Am a girl

Rich, beautiful
Educated
With family

All gone

- Somebody insults me in sleep, we are Jeevan Mukta.

Example :

- Sculptor made 9 replicas of himself and stood next to them like wax model in Taussads gallery.
- Gave a challenge : Find original me & Get \$10 million.
- **Wise man uttered :**

This one is not made properly, real one jumped, identified.

- Nine, not affected by insults, Ahamkara alone affected.
- In Sushupti let anyone say anything.
- Because Ahamkara has been dropped, one reaches Atma Sakshi.

Chandogya Upanishad :

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे
सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता
सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति तस्मादेनं
स्वपितीत्याचक्षते स्वं ह्यपीतो भवति ॥ १ ॥

*Uddālako hāruṇīḥ śvetaketum putramuvāca svapnāntam me
somya vijānīhīti yatraitatpuruṣah svapiti nāma satā
somya tadā sampanno bhavati svamapīto bhavati tasmādenam
svapitītyācakṣate svam̄ hyapīto bhavati.*

Uddalaka Aruni said to his son Svetaketu : O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, "He is sleeping." He is then in his Self. [6 – 8 – 1]

- In Sushupti even though Ahamkara is dropped, I Sakshi Chaitanyam exist.
- Vyapta Anga Samamam Aham.
- Let Ahamkara continue, it will doze off ultimately, Prakrti, Tamo Guna.
- In 2nd Line, Aham taken as Ahamkara.
- Ahamkara I am not.

Verse 30 :

"दृश्यत्वादहमित्येष नात्मधर्मो घटादिवत् ।
तथान्ये प्रत्यया ज्ञेया दोषाश्चात्माऽमलो ह्यतः" ॥ ३० ॥

*drśyatvād aham ity esa nātma-dharmo ghaṭādi-vat
tathānye pratyayā jñeyā doṣāś cātmā 'malo hy atah'*

"What is called the "I" is not an attribute of the Self, because it is seen like objects such as pot. In the same way, all other mental modes and impurities [are not the attributes of the Self]. So, the Self is, indeed, free from impurities." [Chapter 4 – Verse 30]

Upadesa Sahashri – Chapter 15 – Verse 16 :

दृश्यत्वादहमित्येष नात्मधर्मो घटादिवत् ।
तथान्ये प्रत्यया ज्ञेया दोषाश्चात्माऽमलो ह्यतः ॥ १६ ॥

What is called the ego is not the property of the Self as it is an object of perception like jars and other things. So are to be known the other functions and the impurities of the mind. The Self, therefore, is without any impurity. [Chapter 15 – Verse 16]

Sureshvaracharya Quotes :

Chapter	Verses
1) Chapter 6	- Verse 1, 3, 4
2) Chapter 15	- Verse 16
3) Chapter 17	- Verse 26
4) Chapter 18	- Verse 78, 96, 97, 99, 101, 174, 175, 190, 192, 232

Keno Upanishad :

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥७॥

*Yacchrotreṇa na śiṇoti yena śrotram-idam srutam;
tadeva Brahma tvam viddhi nedam yadidam-upāsate.*

What cannot be heard by the ear, but by which the ears are able to hear... know That as Brahman and not this, which people here do worship. [I – 7]

Brihadaranyaka Upanishad :

स होषाचोषस्तश्चाकायणः, यथा विद्यात्, असौ
गौः, असाधश्च इति, पवमेवैतद्वयपदिष्टं भवति ; यदेव
साक्षादपरोक्षादुभ्युः, य आत्मा सर्वान्तरः, तं मे व्याच्वद्वेति;
एष त आत्मा सर्वान्तरः ; कतमो याज्ञवल्क्य सर्वान्तरः ?
न द्वृष्टेद्वृष्टारं पश्येः, न श्रुतेः श्रोतारं शृणुयात्, न मतेऽन्तारं
मन्वीथाः, न विज्ञातेऽविज्ञातारं विज्ञानीयाः । एष त आत्मा
सर्वान्तरः, अतोऽन्यदार्तम् । ततो होषस्तश्चाकायण उपरराम ॥२॥

sa hovāca uṣastas cākrāyaṇah: yathā vibrūyād, asau gauḥ,
asāv aśva iti, evam evaitad vyapadiṣṭam bhavati, yad eva sākṣād
aparokṣād brahma ya ātmā sarvāntaraḥ tam me vyācakṣva iti:
eṣa ta ātmā sarvāntaraḥ. katamah yājñavalkya, sarvāntaraḥ.
na dṛṣṭer draṣṭāram paśyeh, na śruter śrotāram śiṇuyāḥ, na mater
mantāram manvīthāḥ, na vijñāter vijñātāram vijñānīyāḥ, eṣa ta ātmā
sarvāntaraḥ, ato'nyad ārtam. tato ha uṣastas cākrāyaṇa upararāma ॥ 2 ॥

Usasta, the son of Cakra, said, You have indicated it as one may say that a cow is such and such, or a horse is such and such. Explain to me the Brahman that is immediate and direct - the self that is within all. This is your self that is within all. Which is within all, Yajnavalkya? You cannot see that which is the witness of vision; you cannot hear that which is the hearer of hearing; you cannot think that which is the thinker of thought; you cannot know that which is the knower of knowledge. This is your self that is within all; everything else but this is perishable. Thereupon Usasta, the son of Cakra, kept silent. [III – IV – 2]

Mandukya Upanishad :

कार्यकारणबद्धौ ताविष्यते विश्वतैजसौ ।
प्राज्ञः कारणबद्धस्तु द्वौ तौ तुर्ये न सिद्ध्यतः ॥ ११ ॥

kāryakāraṇabaddhau tāviṣyete viśvataijasau |
prājñāḥ kāraṇabaddhastu dvau tau turye na siddhyatāḥ || 11 ||

Viśva and Taijasa are conditioned by cause and effect. But Prājña is conditioned by cause alone. These two (cause and effect) do not exist in Turiya. [I – K – 11]

अन्यथा गृहणतः स्वप्नो निद्रा तत्त्वमजानतः ।
विपर्यासे तयोः क्षीणे तुरीयं पदमश्नुते ॥ १५ ॥

anyathā gṛhṇataḥ svapno nīdrā tattvamajānataḥ |
viparyāse tayoḥ kṣīṇe turiyam padamaśnute || 15 ||

Svapna or dream is the wrong cognition of Reality. Nīdrā or sleep is the state in which one does not know what Reality is. When the erroneous knowledge in these two disappears, Turiya is realized. [I – K – 15]

Gita :

नान्यं गुणेभ्यः कर्तारं
यदा द्रष्टानुपश्यति ।
गुणेभ्यश्च परं वेत्ति
मद्भावं सोऽधिगच्छति ॥ १४-१९ ॥

nānyam guṇēbhyaḥ kartāram
yadā draṣṭānupaśyati |
guṇēbhyaśca param vētti
madbhāvam sō'dhigacchati || 14-19 ||

When the seer, beholds no agent other than the Gunas and knows him who is higher than the Gunas, he attains to my being. [Chapter 14 - Verse 19]

Gita :

श्रीभगवानुवाच ।
प्रकाशं च प्रवृत्तिं च
मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि
न निवृत्तानि काङ्क्षति ॥१४-२२ ॥

śrībhagavān uvāca
prakāśam ca pravṛttim ca
mōham ēva ca pāṇḍava ।
na dvēṣṭi sampravṛttāni
na nivṛttāni kāṅkṣati ॥ 14-22 ॥

The Blessed lord Said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

- It shows his scholarship in Gita, Upanishads, and Upadesa Sahashri.
- Why Ego – Ahamkara is Anatma?

Same 5 Argument :

- Drishyatvat.
- Bautikatvat
- Sagunatvat
- Savikaratvat
- Agama Pahitvat

a) Aham It Eshaha :

- **This Ahamkara used throughout life in all worldly transactions, is Mithya.**
- Example : After class – Ahamkara chappal worn.

- **Throughout life, I am struggling to improve this ego – Aham.**
- Ego Aham is Unimprovable, we are wasting our energy to change ego.
- When Jatakam favourable, tail straightened but gets back crooked again.
- **Don't waste time to straighten, improve Ahamkara.**
- **Realise Truth :**

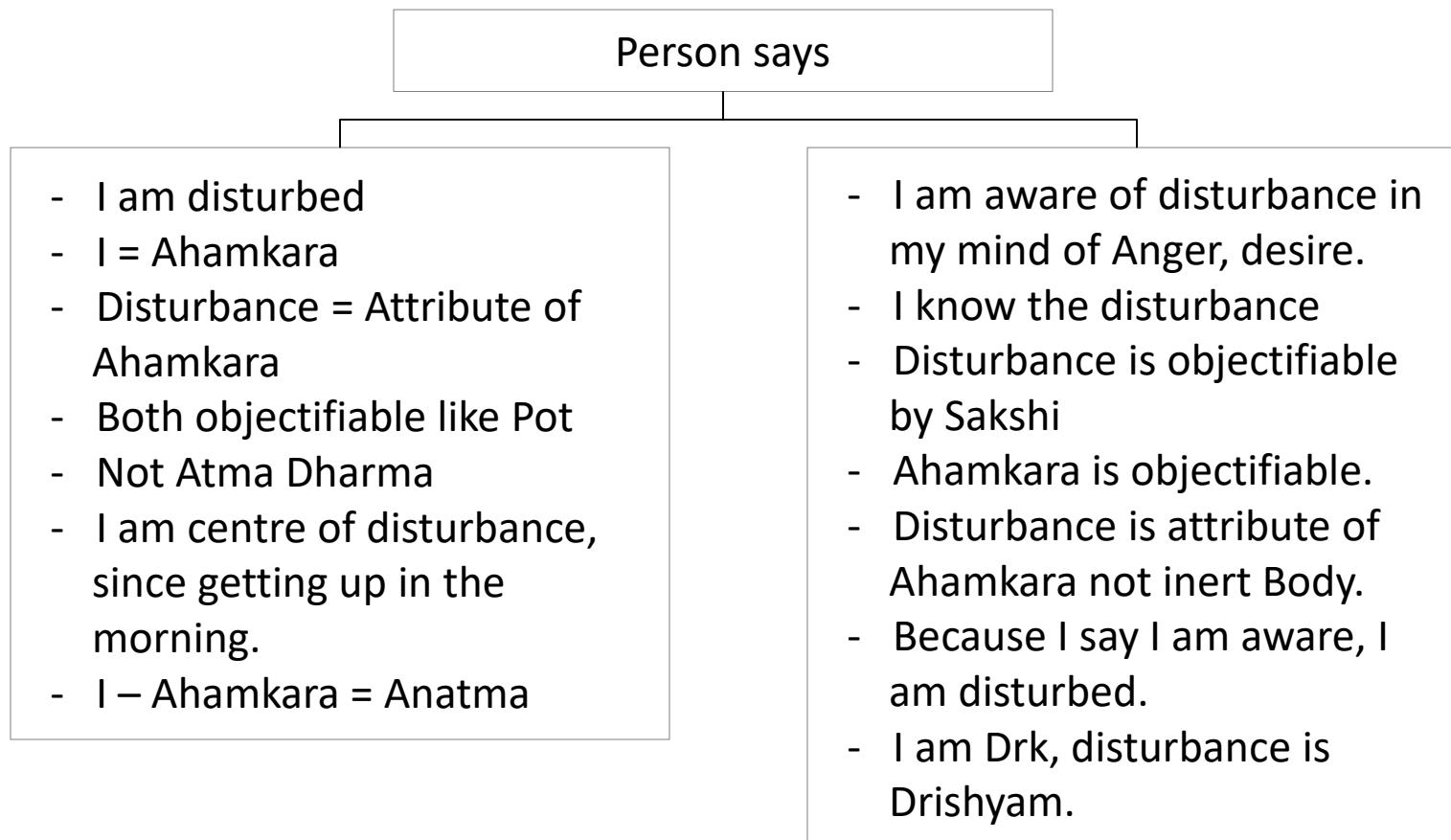
I am non-Ahamkara Sakshi, use Ahamkara to enjoy Drama of life.

- Drama possible only when there is Aham.
- Pure, Poor Sakshi can't have Drama without Ahamkara.
- Drama requires Ahamkara, reflection of Sakshi with attributes of mind + body.
- Throughout life I don't know I am not Ahamkara. Therefore life is a burden.
- Aham It Eshaha.
- This popular Ahamkara everybody claims as I and struggles to maintain as I is not Atma Dharmaha.
- Neither Ahamkara is you nor does it belong to you.
- **Ahamkara is neither me nor is mine.**
- Why?
- Ahamkara is objectifiable – Drishyatvat, Ghatadivat, like pot.

Pot	Ahamkara
<ul style="list-style-type: none"> - Pramatru Bhasyam, Drishyam 	<ul style="list-style-type: none"> - Sakshi Bhasyam, Drishyam. - Recognisable by Sakshi.

b) Thatha Anye Pratyayaya Jneyaya :

- How Ahamkara is objectifiable?
- How to prove it is objectifiable.



- Totakacharya in the beginning of Sruti Sara Samuddaranam discusses objectification process of Ahamkara.
- Eye experiences pot outside.
- Sakshi experiences Raaga, Dvesha, Krodha, Kama, Lobha.
- During Anger, if we have self restrain, inner space, will remember Naishkarmya Siddhi.
- **I am aware I have mind which has anger thought, desire thought, then I am Sakshi.**
- I, Sakshi at time of anger itself am Chidananda Rupaha, Shivoham.
- Vedanta allows us to get angry when we remember truth.
- Anger makes us fight Truth.
- Since we forget, we try to reduce anger.

c) Anye Pratyaya :

- Anger, Kama thoughts neither you or yours.
- Prakrti – belongs to the world.

d) Thatha :

- They should be known in this manner.

e) Doshas Cha :

- All mental deficiencies belong to mind or Ahamkara which owns the mind wrongly!
- Doshas belong to the mind.

f) Thatha Jneyaya :

- It should be understood in the same manner.

I have Dosha	I am aware of Dosha
<ul style="list-style-type: none">- Ahamkara	<ul style="list-style-type: none">- Sakshi- They don't belong to me.- I try to remove Doshas with awareness.

- When I say and I know that Dosha don't belong to me but to the mind, $\frac{1}{2}$ the Doshas will disappear.

- **Neighbourisation will reduce any problem.**
- **I am angry increases anger.**
- **I am aware I am angry, is distancing myself from anger, neighbourhood.**

- By mere saying, distancing, intensity of anger comes down.
- Reduce intensity by distancing from anger.

- **How do you distance?**
- **Change Language – say :**

I am aware of anger is method, method of distancing.

- When you distance, intensity comes down and anger can be handled better.

- **Similarly desire, jealousy attachment, aversion, greed, delusion, all are Doshas of the mind and Ahamkara, not me, nor mine, I am Nitya Mukta Sakshi Chaitanyam.**
- Whose anger it is?
- You are Brahman.
- You can handle minds anger better.
- Handling is useful for worldly transactions not for Moksha because my nature is Nitya Mukta, ever free.
- **Challenge all your emotions with this Neighbourisation Method, they are not me or mine, I am Sakshi.**
- After liberation, taking challenge of improving mind, is Jeevan Mukti, because I am free of all the problems.
- I am different from the problematic mind.

Conclusion :

g) Ataha Hi :

- Therefore only.

h) Ata – Amalaha :

- **I the Atma, am Sakshi not Ahamkara is Amala, Nirmala, Shuddha.**
- **I was never impure, am never impure.**
- **I am ever free Atma.**

Verse 31 – Introduction :

सर्वन्यायोपसङ्ग्रहः ।

sarva-nyāyopasamgrahaḥ

The summary of the entire reasoning [is now given]. [Introduction – Chapter 4 – Verse 31]

Sarvan Nyayopi Upasangraha :

- Shankara summarises his teaching in 3 slokas Upadesa Sahasri – Chapter 18 – Verse 190, 191, 192.

नित्यमुक्तत्वविज्ञानं वाक्याद्वति नान्यतः ।
वाक्यार्थस्यापि विज्ञानं पदार्थस्मृतिपूर्वकम् ॥ १९० ॥
अन्वयव्यतिरेकाभ्यां पदार्थः स्मर्यते ध्रुवम् ।
एवं निर्दुःखमात्मानमक्रियं प्रतिपद्यते ॥ १९१ ॥

It is from the sentence only and from nothing else that one knows oneself to be ever free. The meaning of the sentence is known from the knowledge of the (implied) meaning of the words; these meanings again are surely understood by the method of agreement and contrariety. Thus one knows oneself to be free from pain and action. [Chapter 18 - Verse 190 and 191]

सदेवेत्यादिवाक्येभ्यः प्रमा स्फुटतरा भवेत् ।
 दशमस्त्वमसीत्यस्माद्यथैवं प्रत्यगात्मनि ॥ १९२ ॥
 प्रबोधेन यथा स्वाप्नं सर्वदुःखं निवर्तते ।
 प्रत्यगात्मधिया तद्वद्दुःखित्वं सर्वदात्मनः ॥ १९३ ॥

The right knowledge of Self-brahman becomes manifest from sentence such as 'Thou art That', like the knowledge acquired from the sentence 'You are the tenth.' The (False) conception of pain with regard to the self Vanishes fro ever when the right knowledge of self-Brahman Arises like all kinds of pain experienced in dream which comes to an end as soon as one wakes up. [Chapter 18 - Verse 192 and 193]

- Systematic arguments winding up all arguments in favour of Jivatma, Paramatma Aikyam.
- Sarvam Jnayaya Upasamgrahaha.
- Winding up teaching in Upadesa Sahasri.

Revision – Verse 31 :

- Chapter 4 – Sureshvaracharya validating his teaching.

2 Methods to reveal Brahman

Anvaya Vyatireka

Mahavakya Methodology

- Both necessary for Atma Jnanam, liberation.
- Therefore method called Sarva Nyaya Upasamgraha.
- Method of Sadhana, condensation, summarization.
- Upadesa Sahasri – Chapter 18 – Verse 190, 191, 192.

Verse 31 : Very Important Slokas

"नित्यमुक्तत्वविज्ञानं वाक्याद्भवति नान्यतः ।
वाक्यार्थस्यापि विज्ञानं पदार्थस्मृतिपूर्वकम्" ॥ ३१ ॥

"*nitya-muktatva-vijñānam vākyād bhavati nānyataḥ
vākyārthasyāpi vijñānam padārtha-smṛti-pūrvakam*

"The knowledge that the Self is ever-free arises from the sentence, and not from any other source. And, apprehension of the import of the sentence takes place through remembering the meaning of the words." [Chapter 4 – Verse 31]

a) Nitya Muktatva Vijnanam Atmanaha :

- Knowledge I am ever Nitya Mukta Atma, liberated nature of myself.

b) Bavati Na Anyataha :

- Summary in the mind of the student, only by one method.

c) Mahavakyat Eva Bavati :

- Sravanat, Vicharat, Mahavakya is the only Pramanam means of knowledge dealing with Atma Svarupa.
- Atma Pramanam alone can generate Atma Prama, Atma Jnanam.

- Mahavakya alone gives this knowledge.
- Na Ayad.
- **Karma, meditation, Bhakti, Pratyaksha Adhi, can't produce Jnanam, because they are not Pramanam.**
- They deal with Anatma Svarupa only.
- Pratyaksha, Anumanam, Upamanam, Anupalabdhi, Arthapathi, Karma Khanda – Vakyam,
- Veda Purva Baga Vakyam, can't produce Atma Jnanam.

d) Na Anyathaha :

- There should be no Vagueness, confusion.
- Use them to sincerely purify the mind, ruthlessly reject.
- One pointedly, focussedly, turn to Mahavakyam.
- **Only through Mahavakya, Nitya Muktatva Vigyanam comes.**

Jnanam	Vijnanam
- By other Pramanams	- By Mahavakyam - I am Nitya Mukta

- My seeker status dropped instantaneously because I am ever free.
- Mahavakya works instantaneously.

Example :

- Light switched on, darkness goes instantly.
- I am Nitya Mukta is fact for me, no more Sadhana, Mumukshutvam or Jingyasa.
- Na Anyataha.

e) Vakyartha Yapi Vigyanam :

- Knowledge of sentence presupposes knowledge of words of sentence.
- Vakya Jnana Pada Jnanam Eva Bavati.
- Mahavakya Jnanam requires knowledge of Tvam, Tat Pada Jnanam.
- 2 important words.
- Prerequisite for Vakya Jnanam.
- Thorough, convincing, doubtless Jnanam, unshaken knowledge of Mahavakyam.

f) Purvakam :

- It is preceded by Smriti – knowledge and remembrance of Padartha.

Lakshyartham Jnanam :

- Pure Existence = Tad Padam.
- Pure Consciousness = Tvam Padam.
- Existence = Consciousness
- Consciousness = Existence.
- Not married to be divorced.

- But existence is consciousness, consciousness is existence.

Tad Pada Lakshyartha	Tvam Pada Lakshyartha
<ul style="list-style-type: none"> - Existence - Outside body - As isness in the universe 	<ul style="list-style-type: none"> - Consciousness - Inside body - Witness of Mind.

- This must be remembered in Naishkarmya Siddhi class, not elsewhere.

g) Adartha Smrithi Purvam Yasya Vignyaya :

- Moksha is through knowledge.
- Knowledge is through Mahavakya Vichara.
- Mahavakya Vichara is through Pada Vichara, Padartha Jnanam.
- How to arrive at Pada Jnanam?
- Anvaya Vyatireka is the only method.

Verse 32 :

"अन्वयव्यतिरेकाभ्यां पदार्थः स्मर्यते ध्रुवम् ।
एवं निर्दुःखमात्मानम् अक्रियं प्रतिपद्यते" ॥ ३२ ॥

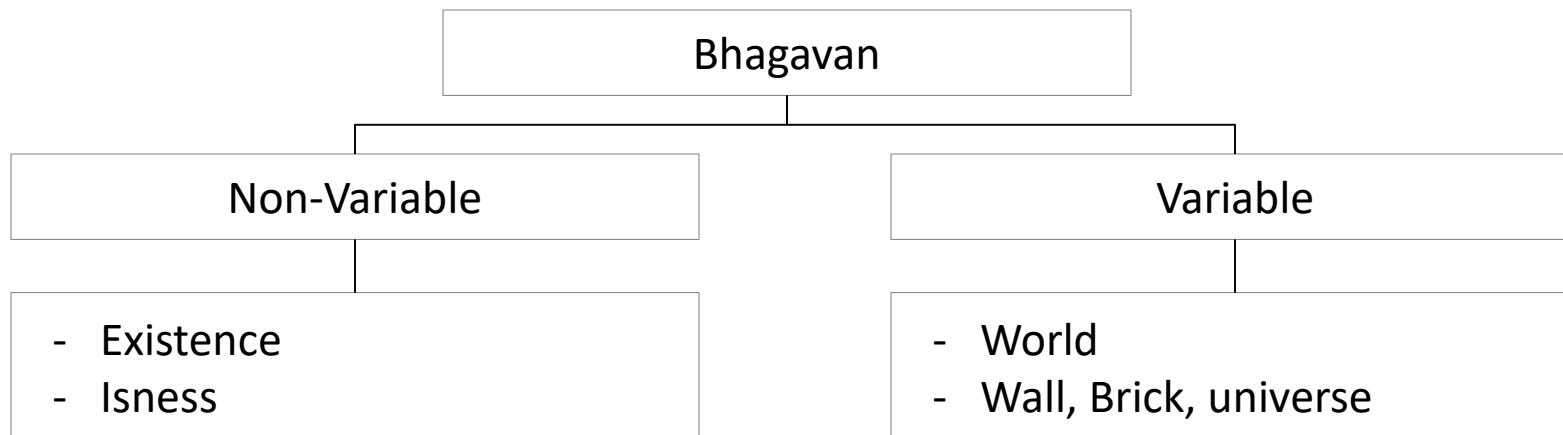
*anvaya-vyatirekābhyaṁ padārthas smaryate dhruvam
evam nirduhkham ātmānam akriyam pratipadyate*

"The meanings of the words are surely understood through the method of anvaya-vyatireka. Thus, one knows the Self which is free from suffering and action. [Chapter 4 – Verse 32]

- Meaning of Tad and Tvam Pada arrived by Anvaya – Vyatireka method alone is Jivatma and Paramatma Aikyam.

Anvaya	Vyatireka
<ul style="list-style-type: none"> - Non-variable constant - Sakshi / Existence / Consciousness. 	<ul style="list-style-type: none"> - Variable - Body / Mind / Intellect - Universe

I) Macro :



Dakshinamurthi Stotram :

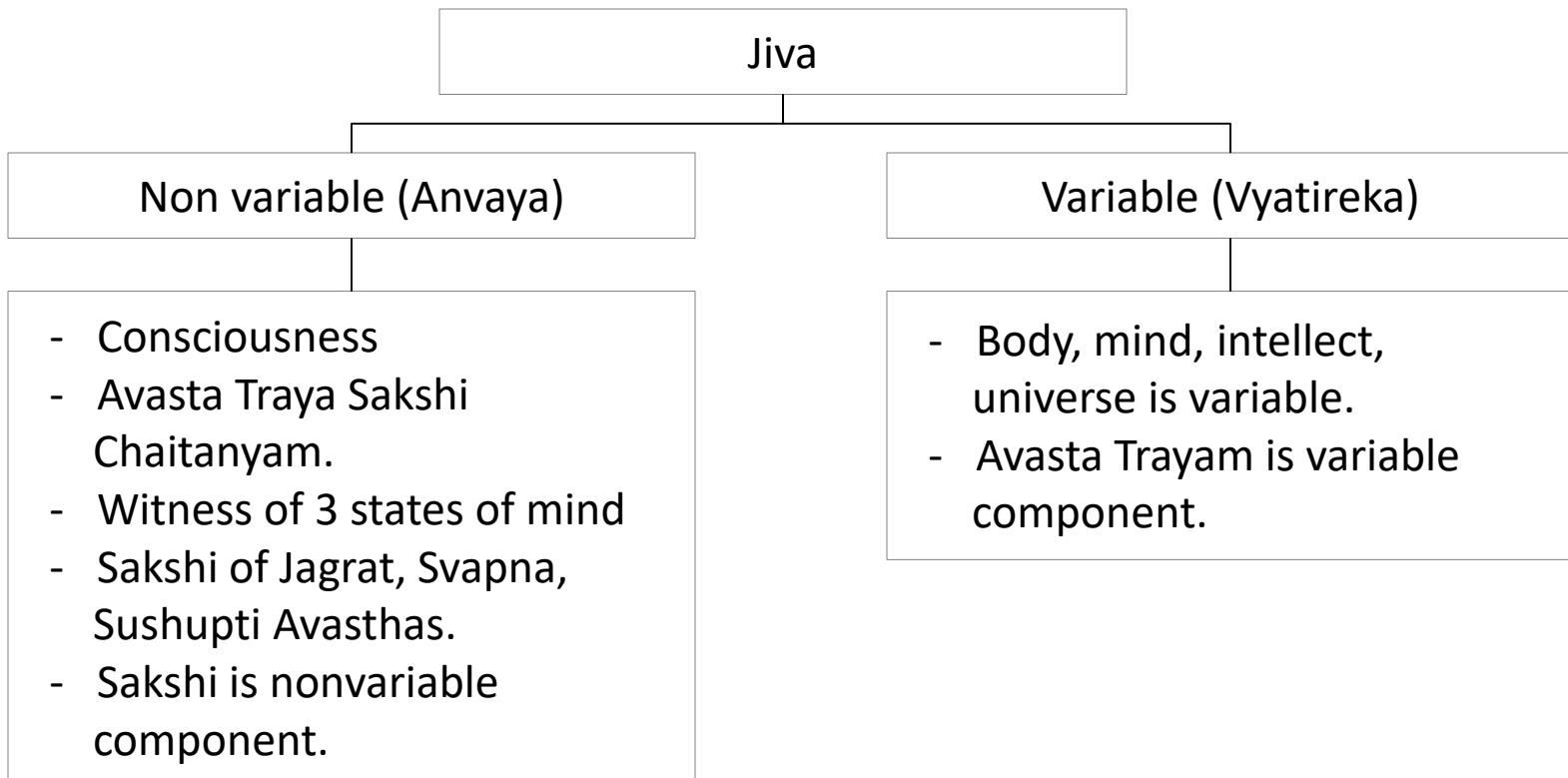
यस्यैव स्फुरणं सदात्मकमस्त्कल्पार्थकं भासते
 साक्षात्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
 यस्साक्षात्करणाद्वेन्न पुरनावृत्तिर्भवाम्भोनिधौ
 तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphurणम् sadātmakamasatkalpārthakam bhāsate
 sāksāttatvamasīti vedavacasā yo bodhayatyāśritān |
 yassāksātakaraṇādbhavenna puranāvṛttirbhavāmbhonidhau
 tasmai śrīgurumūrtaye nama idam śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- In external world Atma is experience of existence, non variable.
- Can't identify consciousness in external world even though it pervades the external world, but not recognisable.
- Consciousness recognised as all pervading existence is called Paramatma.
- It is intellectual cognitive process.
- Arrive at Isness everywhere, then come to individual Jiva.

II) Micro :



- By Pada Vichara arrive at :

Existence	Consciousness
<ul style="list-style-type: none">- Macro level- Tad Pada	<ul style="list-style-type: none">- Micro level- Tvam Pada

- Asi – is merging them together.
- Merger is cognitive process, no external event, no change, only intellectual change, cognitive change.

- **What is cognitive change?**
- **It is dropping notion that existence is different than consciousness.**
- Bheda Bavana Parityagaha = Aikyam.

a) Evam :

- In this manner, once Aikyam takes place.

b) Atmanam Pratipadyate :

- Mahavakya grasper, one who comprehends as it should be recognised, sees the fact of oneness between Jivatma and Paramatma.
- This has far reaching consequence.
- Seekerhood transformation takes place.

c) Akriyam Nirvikara Sakshi Nirdukhi :

- Free from sorrow, Samsara.
- Even after Jnanam, mind may go through sorrow because of seeing others suffering.
- Jnani will not say I am sorrowful.
- What change takes place?

Message of Vedanta :

- **Mind may be sorrowful, but I am everfree Sakshi free from sorrow.**

Nirdukhitvam	Atmanam	Pratipadyate
Sorrowless	Atma	Recognises

- Witness of sorrowful and non sorrowful conditions of Anatma.
- After distancing from Mind, neighbouring the mind, then improve the mind.
- Enjoyable because success and failure, no serious consequence like 4th / 5th match of series won already.
- **Jnani neighbours the mind.**
- **Therefore Atma is Nirdukham.**
- Atma is Ananda Svarupam.

d) Atma Svarupam Anandam Pratipadyate :

- Atmas Ananda is reflected in the mind now and then when mind is in receptive condition.
- When mind is not in receptive condition, mind will not reflect Ananda.
- It is minds problem.
- **I am not the mind or reflected Ananda in the mind I am original Ananda.**

e) Kriyam Atmanam Prapadyate :

- Student understands if he studies well.
- Shankara promises.

Verse 33 :

"सदेवेत्यादिवाक्येभ्यः प्रमा स्फुटतरा भवेत् ।
दशमस्त्वमसीत्यस्मात् यथैवं प्रत्यगात्मनि" ॥ ३३ ॥

*sad evety-ādi-vākyebhyah pramā sphuṭatarā bhavet
daśamas tvam asity asmād yathaivam pratyagātmani"*

"Just as knowledge arises from the sentence, "You are the tenth," even so the knowledge of the Self imparted by sentences such as "Being alone" becomes immediate [when a teacher utters the sentence, "That thou art".]" [Chapter 4 – Verse 33]

Student Argues :

- Mahavakya study will not give knowledge – I am example, shows inefficacy of Mahavakyam.

Shankara :

- Mahavakyam definitely works – I am example.

a) Sadebyaha Ityadhi Vakyebhyaha :

Chandogyo Upanishad :

- 6th chapter – most important – Sad Vidya Chapter.
- Teacher : Uddalaka – Father
- Son : Svetaketu - Student

} Dialogue

Teaching begins in 6th Chapter :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्वैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ९ ॥

*Sadeva somyedamagra āsīdekamevādvitīyam;
Taddhaika āhurasadevedamagra āsīdekamevādvitīyam
tas mādasataḥ sajjāyata.*

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 – 2 – 1]

Gita Teaching starts in Chapter 2 – Verse 11 :

श्रीभगवानुवाच ।
अशोच्यानन्वशोचस्त्वं
प्रज्ञावादांश्च भाषसे ।
गतासूनगतासून्श्च
नानुशोचन्ति पण्डिताः ॥ २-११ ॥

**śrī bhagavān uvāca |
aśoc yānanvaśocatvam
prajñāvādāṁśca bhāṣase |
gatāsūn agatāsūṁśca
nānuśocanti paṇḍitāḥ || 2-11 ||**

The Blessed Lord said : You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

- Sat = Paramatma as pure existence.
- There was pure existence only with Maya Shakti in the beginning.
- It seemingly evolved into 14 Lokas, Sharirams.
- Pure existence is in the form of all.

- Svetaketu : Where is it?
- Uddalaka : Never look for pure existence, you will never see.
- **That universal cause is you the on looker.**

Chandogya Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं
 स आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा
 भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥ ७ ॥

*Sa ya eṣo'ṇimaitadātmyamidam sarvam tatsat�am
 sa ātmā tattvamasi śvetaketo iti bhūya eva mā
 bhagavānvijñāpayatviti tathā somyeti hovāca.*

That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu. [Svetaketu then said] Sir, please explain this to me again. Yes, Somya, I will explain again, replied his father. [6 – 8 – 7]

- I am the stuff, essence, Saro of creation.
- I + Nama – Rupa = World.
- Why I should add Nama – Rupa?
- Otherwise no class.
- Brahman by itself can never enjoy, Advaitam.
- All transactions require Dvaitam.

Mandukya Upanishad - Karika :

कल्पयत्यात्मनाऽस्त्मानमात्मा देवः स्वमायया ।
स एव बुद्ध्यते भेदानिति वेदान्तनिश्चयः ॥ १२ ॥

kalpayatyātmanā"tmānamātmā devaḥ svamāyayā ।
sa eva budhyate bhedāniti vedāntaniścayah ॥ 12 ॥

Ātman, the self-luminous, through the power of his own Māyā, imagines in himself by himself (all the objects that the subject experiences within or without). He alone is the cognizer of the objects (so created). This is the decision of the Vedānta. [II – K – 12]

- I – Brahman, become teacher, student, teaching by my Maya power.
- I experience all of them.
- This is teaching of Vedanta.

b) Sputataram Prama Bavet :

- Clear knowledge will take place, not doubtful knowledge.
- Nididhyasanam not for confirming knowledge but to change habitual Δ format.
- Discard Δ format and replace by Brand new binary format.
- Not to validate Aham Brahma Asmi but format change.
- Sphutatara = Mahavakya gives clear, convincing knowledge.
- It does not require the validity.

Example :

- Like Dashama Tvam Asi.

- Story of 10th man.

Naishkarmya Siddhi : Chapter 3 – Verse 64 & 65

नवसद्ग्रव्याहृतज्ञानो दशमो विभ्रमाद्यथा ।
न वेत्ति दशमोऽस्मीति वीक्षमाणोऽपि तान्नव ॥ ६४ ॥

*nava-saṁkhyā-hṛta-jñāno daśamo vibhramād yathā
na vetti daśamo 'smiti vikṣamāno 'pi tān nava*

It is just like the case of the tenth man who, even though looking at the nine people, does not know "I am the tenth man," being overwhelmed by the number "nine" due to delusion.
[Introduction – Chapter 3 – Verse 64]

अथ दृष्टान्तगतम् अर्थं दार्षान्तिकार्थे
समर्पयिष्यन्नाह ।

*atha drṣṭānta-gatam artham dārṣṭāntikārthe
samarpayiṣyann āha*

Now, applying the meaning sought to be conveyed by the example to the exemplified, the following is said. [Introduction - Chapter 3 – Verse 65]

- 10th man understands 10th through Vakyam.
- “Dashamaha Tvam Asi”.

c) Iti Asmat Vakhyat :

- Through the 10th Man sentence.

d) Yasmat :

- You understand I am the 10th man.

e) Evam :

- In the same manner.

f) Pratyagatmani :

- W.r.t. inner Atma also,

g) Prama Sphutatara Bavet :

- Clear knowledge takes place.
- It has worked for me, will for you also.

Verse 34 – Introduction :

वीक्षापन्नस्य उदाहरणम् ।

vikṣapannasyodāharanam

The enquirer who is desirous of knowing is illustrated. [Introduction – Chapter 4 – Verse 34]

- 10th man example talked about in Naishkarmya Siddhi chapter 3 – Verse 64 & 65.

नवसद्ग्रव्याहृतज्ञानो दशमो विभ्रमाद्यथा ।
न वेत्ति दशमोऽस्मीति वीक्षमाणोऽपि तान्नव ॥ ६४ ॥

*nava-saṃkhyā-hṛta-jñāno daśamo vibhramād yathā
na vetti daśamo 'smiti vikṣamāṇo 'pi tān nava*

It is just like the case of the tenth man who, even though looking at the nine people, does not know "I am the tenth man," being overwhelmed by the number "nine" due to delusion. [Introduction – Chapter 3 – Verse 64]

अथ दृष्टान्तगतम् अर्थं दार्षान्तिकार्थे
समर्पयिष्यन्नाह ।

*atha drṣṭānta-gatam artham dārṣṭāntikārthe
samarpayiṣyann āha*

Now, applying the meaning sought to be conveyed by the example to the exemplified, the following is said. [Introduction - Chapter 3 – Verse 65]

- Same in Upadesa Sahashri – Chapter 18 – Verse 174 & 175.

नवचुद्धयपहाराद्धि स्वात्मानं दशपूरणम् ।
अपश्यक्षातुमेवेच्छेत्स्वात्मानं जनस्तथा ॥ १७४ ॥
अविद्याबद्धचक्षुष्टात्कामापहृतधीः सदा ।
विविक्तं दृश्यात्मानं नेक्षते दशमं यथा ॥ १७५ ॥

Just as misled by the number nine the tenth boy did not know himself to be so and wanted to know who the tenth was, so, one does not see one's own self, the witness, though detached from the non-self, and self-evident, on account of one's eyes being covered by ignorance and intellect captivated by desires. [Chapter 18 - Verse 174 and 175]

- 10th Man has misconception, that he has lost the 10th man after crossing the river.
- **State of mind of 10th man :**
Counted 9 boys, (all Anatma Prapancha) standing in front interested to find 10th man, who is himself.
- Looking around outside with extroverted mind.
- Curiosity – 10th boy visualized here, Viksha Panna, who does not know and wants to find out the 10th, curious to know the 10th.
- Is extrovert searching 10th Amidst 9 boys (Anatma).
- 10th man represents Atma – Ananda.

- Ananda we are searching amongst Anatma like 10th Boy searching amongst 9 boys.
- Visualise whole condition.
- Samsari looks for peace in the family or in business.
- Vishapanna – seeking peace and happiness.
- Desperate seeker.
- Udaharanam = Is quoted by Shankara in Upadesa Sahashri in 2 slokas.

Verse 34 :

"नवबुद्ध्यपहाराद्धि स्वात्मानं दशपूरणम् ।
अपश्यन् ज्ञातुमेवेच्छेत् स्वमात्मानं जनस्तथा" ॥ ३४ ॥

*"nava-buddhy-apahārāddhi svātmānam dasa-pūraṇam
apaśyan jñātum evecchet svam ātmānam janas tathā*

"Just as a person whose mind has been overwhelmed by the number 'nine' is desirous of knowing [the tenth man] without seeing himself as completing the ten, even so is the person who is desirous of knowing the Self [though forgetful about it].“ [Chapter 4 – Verse 34]

Condition of 10th man :

- Knows I am existent (Atma).
- Does not have total self ignorance, only partial self ignorance.
- I am in front of 9 boys (Anatma).
- I am desperate seeker, struggling.

- 10th knows, I am there, partial self ignorance.
- Atma knows I am there.
- **Only important crucial point he does not know is :**

I am the 10th boy.

- **Dasha Matram status 10th man does not know.**
- He is worried of consequences, facing all parents.
- Imagines all problems, Samsara.
- Dashamatvam – 10th hood status amidst the world.
- “I am the 10th” – Missing person.
- Status belongs to counting boy himself.
- Turiyam status belongs to Jiva himself.
- **Dasha Poornam Status :**

Missed crucial 10th hood status.

Example :

- Doctor knows my pancreas problem.
- I don't know what is Pancreas.
- Ignorance of Pancreas not a problem till now.
- That ignorance didn't affect me.

- Certain ignorance, has crucial significance.
- **Ignorance of my, Brahman status has crucial consequence, Samsara Struggle.**
- Looking for peace in the family is one of the expressions of Samsara.
- Because of ignorance of crucial factor Brahmatvam, problems come.

10 th Boy	We
- Ignorant of 10 th hood status.	- Ignorant of Brahman Status

a) Dasha Poornam :

- 10th hood.

b) Apashyan :

- Not seeing, recognising.
- If I am not seer, then non seer will be converted into seeker.

Seer	Seeker
- Relaxed destressed	<ul style="list-style-type: none"> - Stressed distressed - Non seer of the 10th boy becomes seeker of 10th boy. - Seeks all over the world.

c) Nara Buddhi Apahara :

10 th boy	Seeker
<ul style="list-style-type: none"> - Carried away by the search of 10th boy. - Nara – 9 boys standing in front. - Instead of seeking outside, he should seek here, become introvert. 	<ul style="list-style-type: none"> - Carried away by mirage water. - Deer runs after mirage water, runs, fatigues, dies. - More it runs, more thirsty. - 10th boy carried away amidst 9 boys.

Katho Upanishad :

पराञ्ज्व खानि व्यतृणत् स्वयम्भू- स्तस्मात्पराङ्गपश्यति नान्तरात्मन् ।
कश्चिद्दीर्घः प्रत्यगात्मानमैक्ष- दावृत्तचक्षुरमृतत्वमिच्छन् ॥ ? ॥

Paranci khani vyatrat svayambhuh tasmat paran pasyati na antaratman ;
Kascid dhirah pratyag atmanam aiksat avrtta caksur amrtatvam icchan ॥ 1 ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [II – I – 1]

d) Jnatum Eva Ichhet :

- His curiosity to discover 10th boy, 10th hood status.
- We have curiosity to seek Brahman status of ourself.
- What is required is introvertedness not extrovertedness.

Guru Calling to say :

- You are the 10th boy – Brahman.

Sishya :

- I am busy, 2 ears, 4 phones.
- Jnatri Eva Ichhet – Jingyasu Bhakti.

e) Svam Atmanam Janaha Sata :

- **Really, he is not seeking for 10th boy but really wants to discover 10th hood of himself.**

Verse 35 :

"अविद्याबद्धचक्षुष्ट्वात् कामापहृतधीः सदा ।
विविक्तं दृशिमात्मानं नेक्षते दशमं यथा" ॥ ३५ ॥

*avidyā-baddha cakṣuṣṭvāt kāmāpahrta-dhiḥ sadā
viviktam dṛśim ātmānam nekṣate daśamam yathā"*

"As in the case of the tenth man, a person does not see the Self which is of the nature of knowledge and which always remains separate [from objects], as his vision is obstructed by ignorance and as his intellect is captivated by desires." [Chapter 4 – Verse 35]

- 10th boy does not know that there is no 10th boy outside.
- 10th is particular status of myself.
- **Brahman is only a status of myself, not thing outside.**
- Brahman refers to a status which is my own status missed by me.
- **This fact he does not know.**

a) Avidya Baddah Chakshusvat :

- Since he is blind folded by ignorance, Baddah Chakshu, blind folded, Black cloth.
- Avidya is ignorance which has blind folded Samsari.
- Avidya Baddhu Chakshu Yasyam Saha, Bahuvrihi, Tasya Bavaha.
- Because of blindfolding caused by ignorance.

Verse 34	Verse 35
<ul style="list-style-type: none"> - Drishtanta - Example 	<ul style="list-style-type: none"> - Darshtanta - Reality

- Because of Avidya, Blindfolding seeker has become extrovert.

Baja Govindam :

बालस्तावत्क्रीडासक्तः
तरुणस्तावत्तरुणीसक्तः ।
वृद्धस्तावच्चिन्तासक्तः
परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७ ॥
(भज गोविन्दं भज गोविन्दं...)

Balastavatkridasaktah
tarunastavattarunisaktah ।
Vrddhastavaccintasaktah
parame brahmani ko'pi na saktah ॥ 7 ॥
(bhaja govindam bhaja govindam...)

So long as one is in one's boyhood, one is attached to play; so long as one is in youth, one is attached to one's own young woman (passion); so long as one is in old age, one is attached to anxiety (pang)... (yet) no one, alas, to the supreme Brahman, is (ever seen) attached! (Seek Govinda, Seek Govinda...) [Verse 7]

Bottom line :

- Paraha Brahmani Ko Vida Saktaha.
- Seeker carried away by Dharma, Artha, Kama.
- Duty is Part of Purushartha.
- Time only for duty is obstacle in Vedanta, Dosha.

- Svadharame Nidhanam Sreyaha.
- Duty important but should not become obstacle.

Example :

- Cooked breakfast, Lunch, dinner no time to eat, always preparing.
- **I Brahman am most important Hero of my biography.**
- **Whatever we do is to fulfill duty to ourself.**
- **Duty should not be obstacle to Vedanta.**
- Dharma does not have value for itself.
- **Dharma value, only as a stepping stone to Moksha, Moksha Sadhanam, means, then valid.**
- Moksha Badaka is Invalid.

c) Kama Apahruta Dhi :

- All the time duty.
- Desires of Dharma Artha Kama.

d) Sada Atmanam Na Ikshate :

- **Does not recognise Brahmatvam of himself, Turiyam status of himself.**
- Wakerhood, dreamerhood, sleeperhood, Brahmanhood are all 4 status.
- **Mind engrossed in desires does not see the real self, which is of the nature of transcendent pure consciousness.**

Revision – Verse 35 :

Upadesa Sahashri :

नवत्रुद्धयपहाराद्वि स्वात्मानं दशपूरणम् ।
अपश्यव्यातुमेवेच्छेत्स्वमात्मानं जनस्तथा ॥ १७४ ॥
अविद्याबद्धचक्षुष्वात्कामापहृतधीः सदा ।
विविक्तं दृशिमात्मानं नेक्षते दशमं यथा ॥ १७५ ॥

Just as misled by the number nine the tenth boy did not know himself to be so and wanted to know who the tenth was, so, one does not see one's own self, the witness, though detached from the non-self, and self-evident, on account of one's eyes being covered by ignorance and intellect captivated by desires. [Chapter 18 - Verse 174 and 175]

- **By 10th man example, role of Mahavakyam is shown.**
- When 10th man is looking for 10th man, he is not searching for 10th person.
- He is not missing boy, he is very much existent there in the same place as 9 others.

Verse Important :

Missing	Missing
<ul style="list-style-type: none">- Not Dashamaha- Person, entity- Entity is himself.	<ul style="list-style-type: none">- 10th man status- Dashamatvam- Status belongs to 10th.

- **Therefore, we say 10th man has self ignorance.**
- Self ignorance is not total ignorance, 10th man knows I am there, I am struggling, missing 10th, Samsari.
- At that time self knowledge is there.
- Self ignorance is not total, but partial.

Jagrat :

- Self ignorance is partial
- Self is there covered.
- Which part 10th man is missing?
- Legs – hands, body, Pancreas are there but he doesn't know Dashamatvam, 10th hood status.
- He is ignorant of Dashamatvam Amsha, Agyanam is cause of his Samsara.
- **Jiva does not know his Brahman status as Jagat Karanam, hence a Samsari looking into the world for fulfillment.**
- Ignorance of 10th man status of himself is cause of all his Samsara (All his worries).
- When looking for Brahman not missing a thing called Brahman but Brahmatvam status.
- **I have a status of Vishwa, Teijasa, Pragya.**
- **Brahmatvam is common status in all 3.**
- If ignorant of a thing, Bhagavan can show.

- Not missing thing called Brahman but missing status of Brahmatvam.
- Brahmatvam belongs to himself like Wakerhood, Dreamerhood, Sleeperhood, boyhood, youthhood, fatherhood.
- **Having disowned Brahmatvam status, I am looking for a thing called Brahman.**
- Lost sight of Brahman status, searching thing called Brahman.
- **Ignorance of Brahmatvam status of myself called partial self ignorance.**
- I know I exist in sleep → Partial knowledge.
- I don't know I exist as Jagat Karanam Brahman → Partial ignorance (Moola Avidya)
- What is partial self ignorance, Brahmatva status of myself?
- Having missed, looking for Brahman thing in creation where it is not there.
- **Creation is full of A-Brahman things.**
- Everything in creation is Desha Kala Parichinna Vastu.
- **Among Parichinna Vastu looking for Desha – Kala Aparichinna Vastu.**

Katho Upanishad :

पराचः कामाननुयन्ति वाला- स्ते मृत्योर्यन्ति विततस्य पाशम् ।
अथ धीरा अमृतत्वं विदित्वा ध्रुवमध्रुवेष्विह न प्रार्थयन्ते ॥ २ ॥

Paracah kaman anuyanti balah te mrtyor yanti vitatasya pasam,
Atho dhira amrtatvam viditva dhruvam adhruve-sviha na prarthayante ॥ 2 ॥

The ignorant (child-like) pursue the external pleasures (and so) they fall into the snares of the widespread death. But the wise do not desire (anything) in this world, having known what is eternally immortal in the midst of all non-eternals. [II – I – 2]

- That Mantra is Dramatically presented here as 10th man example.

a) Avidya Baddah Chakshutvat :

- Blindfolded by thick ignorance, consequently disowning Brahmatvam status of myself.

b) Kama Apahruti Dhi :

- Carried away by desires of the world.
- **In every desire there is hidden expectation, when I get that particular object, I will be Poornaha.**
- Not expecting house owner status.
- **Expecting Poornatvam from house is called Brahma Bava.**
- House gives me householder status not Brahma Bava.
- Grahapravesham, happy, Temporary Brahma Bava, false Brahma Bava.
- Looking for Poornatvam through house, Children.
- Brahma Bava is not there.

c) Vivktam Drishim Na Atmanana Na Ikshate :

- **Does not see Brahma Bava located in himself.**
- Drishi = Pure Consciousness which is Vivktam, separated from Anatma Bhava.
- It is none other than Atma enjoying Brahma Bava.
- **Na Ikshate :** Does not recognise Brahman, looking for Brahman outside.
- Misses Brahma Bava inside - Like Dashama.
- Looking for 10th man outside, 10th man inside is missed.

Verse 36 & 37 – Introduction :

सोऽयमेवं अविद्यापटल-अवगुणितदृष्टिः सन्
कथमुत्थाप्यते इत्याह ।

*so 'yam evam avidyā-paṭalāvagunṭhita-dṛṣṭiḥ san
katham utthāpyata ity āha*

How this person whose vision is concealed by the veil of ignorance is awakened is explained [in the sequel]. [Introduction – Chapter 4 – Verse 36, 37]

- Samsari is in what condition?

a) Avidya Patala Avagundita Drishihi :

- Avagundita = Blind folded.
- Drishi = Vision.
- Patalam – Thin cloth.
- Here material = Avidya, Timiran – Cataract.

Guru Stotram :

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशालाकया
चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः

Ajnana timirandhasya jnanaanjanashalaakaaya |
chakshurunmilitam yena tasmai sri gurave namaha ||

He who removes darkness of ignorance of the blinded (un-enlightened) by applying the ointment (medicine) of (Spiritual) knowledge. He Who opens the eyes, salutations unto that holy Guru.

- Cataract surgery required for entire humanity.
- How is his vision opened, enlightened?

Example :

- Like a person woken up by Dream.
- Samsara = Ignorance.
- If this is question, the answer is given below.

Verse 36 and 37:

यथा स्वापनिमित्तेन स्वप्नदृष्टप्रतिबोधितः ।
करणं कर्म कर्तारं स्वामं नैवेक्षते स्वतः ॥ ३६ ॥

*yathā svāpa-nimittaṇa svapna-drk-pratibodhitah
karaṇam karma kartāram svāpnam naiveksate svataḥ*

अनात्मज्ञस्तथैवायं सम्यक् श्रुत्यावबोधितः ।
गुरुं शास्त्रं तथा मूढं स्वात्मनोऽन्यं न पश्यति ॥ ३७ ॥

*anātma-jñas tathaivāyam samyak śrutyāvabodhitah
gurum śāstram tathā mūḍham svātmano 'nyam na paśyati*

Just as a person who sees a dream, when awakened from sleep [by frightful dream-objects] does not see the agent, the object, and the instrument connected with the dream, even so the person who is ignorant of the Self, when properly awakened by Sruti, sees nothing other - neither the teacher, nor the scripture, nor himself as ignorant [as he was before] - than the Self. [Chapter 4 – Verse 36, 37]

- From 10th Man example, Sureshvaracharya comes to Dream example.
- This is Sureshvaracharyas own verse.

a) Svapna Drk :

- Imagine there is dreamer, dreaming extraordinary positive or negative dream, frightening tiger, or Swamy at home.
- Suppose he is woken from Svapna Padartha.
- **Example to show Pratibhasika Padartha wakes up Pratibhasika Jiva to Vyavaharika Avastha.**

Significance :

- What wakes up Dreamer?
- **Dreamer.. Blind folded.**
- **Sleep = Nidra = Blindfold = Patalam covering his waker status.**
- Waker status is covered by Nidra Patalam.
- By Svapna Padartha Nidra Patalam is removed.
- Waker status is covered.
- It is discovered.
- Svapna Padartha helps me discover waker status by removing Nidra Patalam which had covered my waker status.
- Once Nidra Patalam is removed and waker status is claimed, what is the consequence?
- Consequence is described here.

a) Svataha :

- Naturally, without additional effort, once I wake up to waker status due to Svapna Padartha.
- Once I wake up to Vyavaharika status due to Pratibasika Svapna Padartha what is consequence which happens effortlessly.

b) Neiva Ikshate :

- For this waker, dream disappears.
- Karana, Karma, Karta Pluralistic Pratibhasika disappears.
- Plurality in form of dream Karta, observer, Dream – subject, Karma – Dream object, Karana, Dream instrument disappears.
- Karma = Sanchita, Agami, Prarabda, Keeping Punya – Papam also.
- Ikshate – disappears for him.
- Duality gone.
- There is only Advaitam.
- Cause of waking up = Pratibhasika Svapna Padartha.
- Extend same to Jagrat Prapancha.

Verse 37 :

- Dream example : Svapna Nimitta cause, required to wake him up from dream.
- In Svapna : Cause is anything.

- Spiritual awakening – one cause.
- Guru Shastra Upadesa = Nimitta.
- In dream Pratibhasika Tiger, Swamy.
- For spiritual awakening, Vyavaharika Nimitta, Guru, Shastra Upadesa.

a) Thatha Eva :

- In the same way,

b) Anatmayaha :

- Ignorant person.
- Nidra Patala Avaguntita Drishi.
- Nidra = Anaadi Maya Sukta, Anadi Avidya, Spiritual sleep.
- Because of that I have forgotten my Brahma Bava, spiritual sleep.
- In dream, I don't know waker status.
- In the dream, don't know Brahma Bava, Ishvara Bava.

• Vedanta :

- **Ishvara, not Name of person in Vaikunta, Kailasa.**
- **Ishvara is name of status.**

- **10th man, not man but status of mine.**

Mandukya Upanishad :

यत्र सुप्तो न कंचन कामं कामयते न कंचन स्वप्नं पश्यति तसुषुप्तम् ।

सुषुप्तस्थान एकीभूतः प्रज्ञानघन एवाऽनन्दमयो ह्यानन्दमुक् चेतोमुखः प्राज्ञस्तृतीयः पादः ॥ ५ ॥

Yatra supto na kascana kamam kamayate, na kascana svapnam pasyati, tat susuptam,

susupta-sthana ekibhutah prajnana-ghana eva-nandamayo hyananda-bhuk ceto-mukhah prajnah trtiyah padah ॥ 5 ॥

That is the state of deep-sleep wherein the sleeper does not desire any objects, nor does he see any dream. The third quarter (Pada) is the Prajna whose sphere is deep-sleep, in whom all (experiences) become unified or undifferentiated, who is verily a homogeneous mass of Consciousness entire, who is full of bliss, who is indeed an enjoyer of bliss and who is the very gateway for the projection of consciousness into the other two planes of consciousness – the dream and the waking. [Mantra 5]

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः
सर्वस्य प्रभवाप्ययौ हि भूतानाम् ॥ ६ ॥

Esa Sarvesvara esa sarvajna eso-'ntaryamy-esa
yonih sarvasya prabha-vapayayau hi bhutanam ॥ 6 ॥

This is the Lord of all, this is the Knower of all, this is the inner Controller, this is the Source of all. And, this is that from which all things originate and in which they finally dissolve themselves. [Mantra 6]

- Ishvara not person but name of my status.

c) Avidya Patala, I am Anatmagya.

- Atman Janati iti Atma Jnayaha.
- One who is ignorant of his Ishvara status or Brahman status.

d) Thatha :

- In the same way, as in dream.

Dream	Waking
- Nimittam is Pratibhasikam	- Nimittam, cause is Guru.

e) Srutya :

- Sruti Pramanam.

f) Avabodhataha :

- Student is woken up from spiritual sleep.

Student declares :

Kaivalya Upanishad :

मत्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्व्याघ्र्यमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- He does not discover god in front with Shankha, Gadha, Chakra, not popular Ishvara Darshanam.
- **Realised person, sees god as Srishti Sthithi Laya Karta, not as a person.**
- Claiming Mahavakya Jnanam and Ishvara Darshanam is here called Atmanam.

Sad Darshanam :

- One who sees Ishvara as an object has hallucination.

- **Real Ishvara Darshan is claiming, I am that Ishvara.**
- **In Kaivalya, I am Srishti, Sthithi, Laya Karta Atma alone, is Ishvara Darshanam.**
- Don't imagine extraordinary mystic moment when Ishvara will come and give Darshan.
- Shiva Darshanam = Anatma Darshanam, Mithya.

Proof :

Keno Upanishad :

यन्मनसा न मनुते येनाऽहुर् मनो मतम् ।
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ॥५ ॥

*Yan-manasā na manute yenā"hur mano matam;
tadeva Brahma tvam viddhi nedam yad-idam-upāsate.*

What one cannot feel with the mind, but because of which they say that the mind feels... Know That alone as Brahman and not this, which people do worship here. [I – 5]

- Perceived Bagawan not real Bhagawan.
- Woken up student sees Guru, Shastra, Sishya (Moodah) in himself as nondifferent.

g) Svatmanaha Anyam Na Pashyati :

- Does not see them as different from himself.
- Sees them as nondifferent from himself.
- During dream, I see dream world as different from myself.
- After waking up, don't see dream world as different from myself.
- Now I see the dream world non-different from myself.

- I waker am Karanam, dream is Karyam.
- I, Brahman + Nama Rupa is Karyam Jagat, Shastra.

h) Guru Shastram Thatha Moodam Svatmanaha Anyam Na Pashyati.

- Very important sentence in scriptures.
- Jnani sees world as nondifferent.

When I say – World is

- Non-different from me.
- I am called Ishvara
- World is not different from me.
- 3rd Pada Mandukya Upanishad.

Gita : Chapter 9 – Verse 4

- Mastani Sarva Butani...

- Not there
- There is no world.
- I am called Turiyam.
- World is as good as non-existent.
- I am Turiyam

Gita : Chapter 9 – Verse 5

- Nacha Mastani...

Gita :

मया ततमिदं सर्वं
जगदव्यक्तमूर्तिना ।
मत्स्थानि सर्वभूतानि
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidam sarvam
jagadavyaktamūrtinā ।
matsthāni sarvabhūtāni
na cāham tēṣvavasthitah ॥ 9-4 ॥

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि
पश्य मे योगमैश्वरम् ।
भूतभूत्त्वं च भूतस्थः
ममात्मा भूतभावनः ॥ ९-५ ॥

**na ca matsthāni bhūtāni
paśya mē yōgamaiśvaram |
bhūtabhṛṇna ca bhūtasthō
mamatmā bhūtabhāvanah || 9-5 ||**

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- In short remember, world is **Mithya, Nama, Rupa**.
- **Aham Turiyam Satyam.**

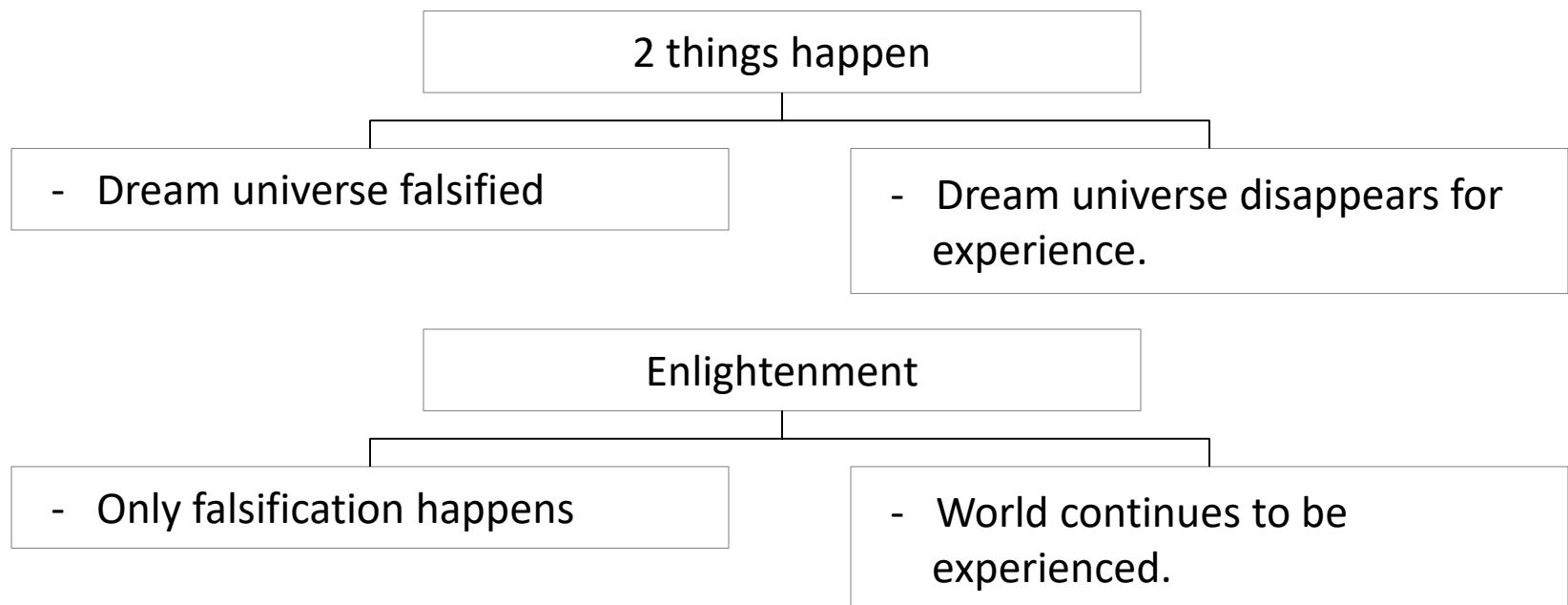
Important point to remember :

Example	Original
<ul style="list-style-type: none">- Dream – on waking world disappears and is falsified.	<ul style="list-style-type: none">- On realisation of Brahman, world only falsified, does not disappear.

- Take only similarities between example and original, not dissimilarity.
- Enlightenment = Waking up from dream of waking state.

We can say :

- Dream world is born out of me, exists in me, resolves into me.
- I waker am Srishti, Sthithi, Laya Karanam w.r.t. Dream world.
- **Once knowledge comes in wakers mind dream world disappears for good, not available for experience.**
- I know Dream world is false and disappears for experience.



- If world disappears, no Guru will be available.
- W.r.t. falsification, there is similarity between dream and realisation.

Dream waking	Spiritual waking
<ul style="list-style-type: none"> - Dvaitam disappears 	<ul style="list-style-type: none"> - Dvaitam doesn't disappear - Dvaitam proved as Nama Rupa, effect, Karyam. - Advaitam is Satyam.

Sureshvaracharya says :

- Jnani does not see the world as different from himself.
- **He sees the world, understands world is non-different from me.**
- **Resting on me Turiyam or Ishvara.**